

A COLLECTION

sam. OF Rogers.

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## ARTICLES

Injunctions, Canons,

Orders, Ordinances, and Constitu-  
tions Ecclesiastical, with other Pub-  
lick RecordsOF THE  
CHURCH of ENGLAND,

Chiefly in the Times of

K. EDWARD. VI<sup>th</sup>.

Q. ELIZABETH.

and K. JAMES.

Published to Vindicate the Church of ENGLAND  
and to promote Uniformity and peace in the same.

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## A P R E F A C E to the Reader.

117/46
**O**UR great Lord and Master Christ, having purchased to himself, by his precious blood, a peculiar people, his *One* mystical Body the Church, sanctified it with the washing of water by the word, that he might present it to himself a glorious Church, holy *without spot*, Ephes. 5. 27. not without all spot (there is a spot of Gods children, of sins of frailty and infirmity, which the Church as long as she is Militant will never be without,) but without spot of malice and wicked lewdness; such spots and blemishes as were figured by the corporal blemishes forbidden to the Priests and their sacrifices *Lev. 21. & 22. 20.* spots that will make the Church as abhorred in the sight of God, as those bodily spots made the Priests and their sacrifices unto the eyes of men; without such scandalous spots mentioned *Gal. 5. 9.* all the members of this one Body may and ought to be. That the Church may preserve her self in *this* purity without spot, and in *this* unity without division, and continue *one holy Church*, as it is in our Creed, a double power and Authority is needful, as to all other Bodies politick, so likewise to this Society of Believers, the Church, *one* of jurisdiction to correct and reform those impure members by spiritual censures, whom counsel will not win, and if they be incorrigible, to cast them out of this holy Society, lest their leaven should leaven the whole lump, *1 Cor. 5. 6.* thus to preserve the Churches purity, and again to correct and reduce to unity the contentious troublers of the Churches peace, if it may be, by charitable admonitions, if not, to stop their mouths *Titus 1. 11.* not by arguments alone, for such will never prevail upon absurd, unreasonable and obstinate men, (and such there alwayes will be) but by spiritual Censures, even to the casting them out of the Churches Society, so to preserve peace and unity. Besides this

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power

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power of Jurisdiction there is necessary also for the obtaining of those two high ends, a Legislative power to make Canons and Constitutions upon emergent occasions. For though our great Lord hath already given to his Church most holy and wise rules and Laws for the same purposes; yet because they are general, not descending to every particularity of time, and place, and manner of performanee, which yet are necessary to be determined for the preservation of publick peace and unity; and because there may, at least through the perversnesse of men of corrupt minds, arise some doubts and controversies about the sense and meaning of those most holy rules of our Lord; for the determining of which we are not now to expect any resolution from Prophet or Oracle or other immediate voice from heaven; it doth hereupon necessarily follow that there must be Authority left to this Church and the Governours thereof to make new Laws upon these emergent occasions, to determine these particularities, to decide and compose these controversies, whereby to preserve the unity of the spirit in the Bond of Peace. Who soever shall think that all this may be done by friendly persuasion, or learned disputes onely will finde himself deceived, as experience of all Ages hath shown, and will shew as long as there be men of perverse mindes and corrupt affections. Without a definitive and Authoritative sentence, controversies will be endless, and the Churches peace unavoidably disturbed, and therefore the voice of God and right Reason hath taught, that in matters of Controversie the definitive sentence of Superiours should decide the doubt, and whosoever should decline from that sentence, and do presumptuously, should be put to death, that others might hear and fear and do no more presumptuously *Deut. 17.* which is to be understood mystically also of death spirituall by Excommunication, by being cut off from the living body of Christs Church. It being thus cleared by reason and Gods own rule that such power is necessary for the preserving Peace and unity, it cannot be imagined with reason, that our great Master should deny his dear bought body such necessities. But not to rest upon the reason why they should be given; it may be made to appear that *de*

*facto*

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*falso* He hath given such power to the Church, and that by reciting his gracious Commissions granted to the Church, with his Apostles practice and exercise of those powers, who best knowing their Lords will and pleasure must be, by their practice, the best Interpreters of his minde and meaning. Seethen, how read we? For the power of Jurisdiction, we finde a large Commission, *St. John 20. As my father sent me so send I you*; and one particular of Jurisdiction there expressed, *whosoever sins you binde in Earth, they are bound in Heaven*, a sharp and dreadful sentence, worse then that of the Sword, by so much as the death of the Soul is worse then the death of the Body, which in obstinate despisers of that correction doth too certainly follow.

This power of spiritual censures, *St. Paul* calls the *rod of Discipline*, *1 Cor. 4. ult.* By vertue of this Power & Commission, *S. Paul* delivers the incestuous Corinthian to Satan, and casts him out of the Churches Communion, *1 Cor. 5.* and the same *St. Paul* not only exercises this Jurisdiction himself, but also directs his son, *Bishop Timothy* how to behave himself, in the ordering of these Church censures, *1 Tim. 5. 19.* not to receive an accusation against a Presbyter under two or three witnesses, and when he hath heard, to rebuke or censure, as the cause requires without partiality or leaning to either side, all which speak plainly a Tribunal erected in the Church, and acknowledged by the Apostle, enough to prove the power of Jurisdiction. Then the Legislative of making Laws and Constitutions for regulating manners and determining doubts and controversies, it cannot with reason be denied to be granted in that large Commission forecited *St. John 20. As my father sent me, so send I you.* For here, committing the Government of the Church to his Apostles, our Lord Commissions them with the same Power that was committed to him for that purpose, when he was on earth, with the same necessary standing power that he had and exercised as Man for the good of the Church. Less cannot in reason be thought to be here granted, then all power necessary for the well and peaceable government of the Church, and such a power is this of making lawes; this is a Commission in general for making lawes, then in particular for making Articles and decisions of doctrines controverted the power is

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is more explicit and expresse, *S. Matth. 28, All power is given to me, Go therefore and teach all nations*, that is, with authority and by vertue of that power that is given to me, and what is it to teach the truth with authority, but to command and oblige all people to receive the truth so taught, and this power was not given to the Apostles persons only, for Christ there promised to be with them in that Office to the end of the world, that is, to them and their successors in that Pastoral Office, to the Apostles or Bishops that should succeed them to the end of the world. This will appear still more clear by *S. Paul Heb. 13.* where, after he had commanded them not to be carried about with divers and strange doctrines, he prescribes this as the preservative against such errors and inconstancy, *Obey them that have the oversight over you, and watch for your souls*, obey them in the guidance and conduct of your souls, in their determinations and decisions about such divers and strange Doctrine, all which supposes in those Guides a power to govern and rule us in such doubts and controversies about doctrines and matters of belief, an *authority to determine in controversies of faith*, as our Church teaches in her 20. Articles; adde to this that *St. Paul* tells us *1 Tim. 3. 15.* that the Church is the *ground and pillar of truth*. And whither then should we go in doubts and controversies, for the determination of what is truth, but to the ground and pillar of truth? For the clearer understanding of this power in the Church, know that to this *one holy Church*; our Lord committed in trust the most holy faith and the whole stock of necessary Christian truth, therefore called the ground and pillar of truth. This truth she must endeavour to preserve, as by stopping the mouthes of obstinate gainsaiers, so by guiding and governing the meek, but weak doubters into the truth, by determining their doubts and controversies. Not that the Church can make Articles of faith and obtrude them upon the members, but that she may and must (if the true sense of faith and holy Scriptures be called in question) declare and determine what that sense is which she hath received in trust from Christ and his Apostles, commanding under penalties and censures, all her children to receive that sense and to profess it in such expressive words  
and



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and form as may directly determine the doubt. Thus she did in the great *NICENE* Council venerable over all the Christian world, when the *Arrians* had perverted by subtil controversies and questions the true sense of the Creed concerning our Saviours Divinity, she first declared what sense of the Creed she had received by constant tradition from the Apostles, and then enjoined all Christians to profess that sense by the word *ὁμοούσιος*, of the same substance with the Father, a word directly determining the controversie in hand. Nor did the Christian world ever question her Authority in this particular. And in controversies about doctrines, where she hath received *no such clear determination of either part from Christ and his Apostles*, she hath power to declare her own sense in the controversie and to determine which part shall be received and profess for truth by her members, and that too under Ecclesiastical penalty and censure, which they accordingly are bound to submit to, not as an infallible verity, but as a probable truth, and rest in her determination, till it be made plain by as great or a greater authority, that this her determination is an error, and if it shall appear to any of the members to be an error, or if they shall *think* it so to be by the weight of such reasons as are privately suggested to them, yet are they still obliged to silence and peace, (where the Decision of a particular Church is against the Doctrine of the Universal) not to profess in this case against the Churches determination, because the professing of such a controverted truth is not necessary, but the preservation of the peace and unity of the Church is. This is not to assert infallibility in the Church, but authority, The sentence shall binde to submission though the Superiors may erre in the sentence. Thus God ordered it *Deut. 17.* that in doubts the inferior were to stand to the decision and sentence of the Priests and the Judge, and yet their judgement was not infallible, *πᾶσα συναγωγή* the whole assembly, the chiefest Senate might erre, & sin through ignorance, & a sacrifice is appointed for the expiation of their error *Lev. 4. 13.* Better that inferiours be bound to stand to such fallible judgement (as to quiet submission) in such kind of controversies as afore mentioned, then that every man be suffered to interpret Laws, & determine controversies, which will bring into the Church certain

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certain confusion. Nor wil such submission in the Inferiors be damnable, seeing in this submission to authority they follow Gods method (obeying them that have the oversight over them. *Heb. 13.* and keep order, of which God is the Author, *1 Cor. 14. 33.* God is not the Author of confusion but of order and peace, as in all Churches of the Saints.

This Authority in determining doubts and controversies the Church hath practised in all Ages, and her constant practice is the best interpreter of her right. We read not onely of *St. Pauls* determining controversies about rites and circumstances, *1 Cor. 14.* but also of the Churches determining controversies of doctrines and matters of belief in a full Council *Aff. 15.* and requiring submission to those determinations from inferiour members. The like did the Church afterwards in her general Councils of *NICE, CONSTANTINOPLE, EPHESUS* and *CHALCEDON.* And not onely the General Councils have exercis'd this Authority, but particular Churches also in National Councils, in the Council of *ORANGE, MILEVIS* and others have us'd the same power over their children, whom they were bound to teach and govern, and for whose souls they were to account to God, and they did no more then was their right, so long as they did it with submission to the general Church to whom they are subject; Christ said to the Apostles, and by this, *to all the guides of foules*, that should succeed them in a lawful Ordination, *He that heares you heares me, and he that despises you despises me, St. Cypr. ep. 69* From these premises it plainly follows, that our dear Mother the Church of *England* in making these Canons and *Articles* for determining of controversies in matters of belief, which you may see in the ensuing Collection, did no more, then what was both her right and her duty to do, both for the preservation of her peace, and the guidance and conduct of the souls committed to her charge, and what her care hath been in the exercise of this power for the good of her members ever since the Reformation, will evidently to her honour appear by this following Collection, made up not without great care and industry of the Publisher. By which he  
hath

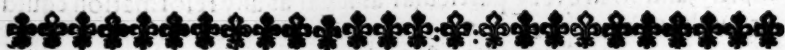
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hath done our Mother this farther right, that now, whoſoever will, may *eafily* ſee the notorious ſlander which ſome of the Roman perſwaſion have endeavoured to caſt upon her: That her Reformation hath been altogether Lay and Parliamentary: for by the Canons and articles following, which were formerly ſcattered and hard to be ſeen by every one, now gathered together into a body, it eaſily appears to any that will but open their eyes and read, that the Reformation of this Church was orderly and Synodical by the Guides and Governours of ſouls, and confirmed by Supream Authority, and ſo in every particular as legal as any reformation could or ought to be.

*Anth. Sparrow.*

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# INJUNCTIONS

given by the most excellent Prince,

EDWARD the Sixt,

By the grace of God King of *England, France,*  
and *Ireland:*

Defender of the Faith, and in earth under Christ of  
of the Church *England and Ireland*, the supreme head : To  
all and singular his loving subjects, as well of the  
Clergy as of the Laitye,

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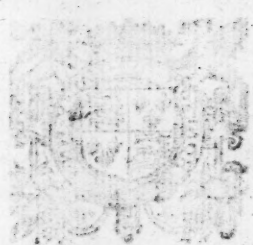
Imprinted at LONDON by *Richard*  
*Grafton*, 1547.

INSTRUCTIONS

EDWARD the 2<sup>d</sup>

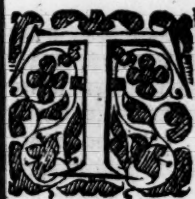
By the grace of God King of England France  
and Ireland

Descender of the Faith, and I couch under Child of  
of the Church English and Wales, the quier most read: To  
of it and it is in his being the well of the  
Church and the



Printed at London by Richard  
Grafton: 1477

Injunctions given by the most excellent Prince, *Edward the sixt*, by the grace of God, King of *England, France, and Ireland*: defender of the Faith and in earth under Christ, of the Church of *England* and of *Ireland*, the supreme head: To all and singular his loving subjects, as well of the Clergy as of the Laity.



THE Kings most Royal Majestie, by the advice of his most dear uncle, the Duke of Somerset, Lord Protector of all his Realms, Dominions and Subjects, and Governour of his most royal person, and the residue of his most honourable counsel, intending the advancement of the true honour of almighty God, the suppression of Idolatry and Superstition, throughout all his Realms and Dominions, and to plant true Religion, to the extirpation of all hypocrisy, enormities and abuses, as to his duty appertaineth: doth minister unto his loving subjects, these godly Injunctions, hereafter following. Whereof part were given unto them heretofore, by the authority of his most dear beloved father, King Henry the viii. of most famous memory, and part are now ministered and given by his Majestie. All which Injunctions, his highnesse willet and commandeth his said loving subjects, by his supreme authority obediently to receive, and truly to observe and keep every man in their offices, degrees and states, as they will avoid his displeasure, and the pains in the same Injunctions hereafter expressed.

1. The first is, that all Deans, Archdeacons, Parsons, Vicars, and other Ecclesiastical persons, shall faithfully keep and observe, and as far as in them may lye, shall cause to be observed and kept of other, all and singular laws and statutes made as well for the abolishing and extirpation of the Bishop of Rome, his pretended and usurped power and jurisdiction, as for the establishment and confirmation of the Kings authority, jurisdiction, and supremacy of the Church of *England* and *Ireland*. And furthermore, all Ecclesiastical persons, having cure of souls, shall to the uttermost of their wit, knowledge, and learning, purely, sincerely and without any colour or dissimulation, declare, manifest, and open iiiij. times every year at the least, in their Sermons and other collations, that the Bishop of Romes usurped power and jurisdiction, having no establishment nor ground by the laws of God, was of most just causes, taken away and abolished, and that therefore, no manner of obedience or subjection, within his Realms and Dominions, is due unto him. And that the Kings power, within

his Realms and Dominions, is the highest power under God, to whom all men, within the same Realms and Dominions, by Gods laws, owe most loyalty and obedience, above and above all other powers and Potentates in earth.

Besides this, to the intent that all superstition and hypocrisy, crept into others mens hearts, may vanish away: They shall not set forth or extol any Images, Relicks, or Miracles, for any superstition or lucre, nor allure the people by any incitements, to the Pilgrimage of any Saint or Image: but reprobing the same, they shall teach, that all goodness, health and grace, ought to be both asked and looked for, onely of God, as of the very author and giver of the same, and of none other.

Item, that they, the persons above rehearsed, shall make or cause to be made in their Churches, and every other Cure they have, one Sermon, every quarter of the year at the least, wherein they shall purely and sincerely declare the word of God: and in the same, exhort their hearers to the works of faith, mercy, and charity, specially prescribed and commanded in scripture, and that works devised by mens phantasies, besides Scripture: as wandering to Pilgrimages, offering of money, candles, or tapers, or reliicks, or Images, or kissing and licking of the same, praying upon beads, or such like superstition, have not onely no promise of reward in scripture for doing of them: but contrariwise, great threats and maledictions of God, for that they be things tending to Idolatry and superstition, which, of all other offences, God almighty doth most detest and abhor, for that the same diminish most his honour and glory.

Item, that such Images, as they know in any of their cures, to be, or to have been abused with Pilgrimage or offering of any thing made thereunto, or shall be hereafter sent unto, they (and none other private persons) shall for the abolishing of that most detestable offence of Idolatry, forthwith take down, or cause to be taken down and destroy the same, and shall suffer from henceforth no torches, nor candles, Tapers or Images of war, to be set above any Image, or picture, but onely two lights upon the high altar, before the Sacrament, which for the signification, that Christ is the very true light of the world, they shall suffer to remain still: admonishing their Parishioners, that Images serve for no other purpose, but to be a remembrance, whereby men may be admonished, of the holy lives and conversation of them, that the said Images do represent: which Images, if they do abuse for any other intent, they commit Idolatry in the same, to the great danger of their souls.

Item, that every holy day throughout the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly, recite to their Parishioners in the pulpit: the Pater-noster, the Credo, and x. Commandments in English, to the intent the people may learn the same by heart: exhorting all present



rents and householders, to teach their children and servants the same as they are bound by the law of God, and in conscience to do.

Item, that they shall charge Fathers and Mothers, Masters and governours to bestow their children and servants, even from their childhood, either to learning or to some honest exercise, occupation or husbandry: Exhorting and counselling, and by all the wayes and means they may, aswell in their sermons and collations as otherwaies, perswading their said Fathers and Mothers, Masters, and other governours, diligently to provide and foresee, that the youth be in no manner of wise, brought up in idleness, least at any time afterward, for lack of some craft, occupation, or other honest mean to live by, they be driven to fall to begging, stealing, or some other unchastitnesse: Forasmuch as we may daily see, through sloth and idleness, divers valiant men fall, some to begging, and some to theft and murder, which after brought to calamity and misery, do blame their parents, friends and governours, wh'ch suffered them to be brought up so idly in their youth, where, if they had been well brought up in learning some good occupation or craft, they would (being rulers of their own household) have profited aswell themselves, as divers other persons, to the great commodity and ornament of the Common wealth.

Also, that the said Parsons, Vicars, and other Curates, shall diligently provide, that the Sacraments be duly, and reverently ministered in their Parishes. And if at any time it happen them in any of the cases expressed in the Statutes of this Realm, or of special licence given by the Kings Majesty, to be absent from their benefices, they shall leave their Cure, not to a rude and unlearned person, but to an honest well learned and expert Curate that can by his ability teach the rude and unlearned of their Cure wholesome doctrine, and reduce them to the right way, that do erre, which will also exparte these Injunctions, and do their duty otherwise, as they are bound to do in every behalf, and accordingly may and will profit their cure, no less with good example of living, then with the declaration of the word of God, or else their lack and default shall be imputed unto them, who shall faithfully answer for the same, if they do otherwise. And alwayes let them see, that neither they, nor their Curates, do seek more their own profit, promotion, or advantage, then the profit of the souls that they have under their Cure, or the glory of God.

Also, that they shall provide within three moneths, next after this visitation, one book of the whole Bible, of the largest volum in English. And within one twelthe moneth next after the said visitation, the paraphrases of Erasmus also in English upon the gospels, and the same set up in some convenient place, within the said Church, that they have Cure of, whereas their Parishioners may most commodiously, resort unto the same, and read the same. The charges of which books shall be ratably born, between the Parson or appropriatory, and parishioners aforesaid, that is to say, the one half by the Parson or pro-

#### 4. Injunctions by K. Edward vi. 1547.

ppietie, & the other half by the parishioners. And they shall discourage no man (authorised & licensed thereto) from the reading of any part of the Bible, either in Latine or in English; but shall rather comfort & exhort every person to read the same, as the very lively word of God, and the special food of mans soul, that all Christian persons are bound to embrace, believe, and follow, if they look to be saved: whereby they may the better know their duties to God, to their sovereign Lord the King, and their neighbour: ever gently and charitably exhorting them, and in his Majesties name, straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

Also, the said Ecclesiastical persons shall in no wise, at any unlawful time, nor for any other cause, then for their honest necessity, haunce or resort to any Taverns, or Alehouses. And after their dinner or supper, they shall not give themselves to drinking or riot, spending their time idly, by day or by night at dice, cards, or tables, playing, or any other unlawful game: but at all times, (as they shall have leasure) they shall hear and read somewhat of holy Scripture, or shall occupie themselves with some other honest exercise, and that they alwayes do the things which appertain to honesty, with endeavour to profite the common weale, having alwayes in minde, that they ought to excel all other, in purity of life, and should be an example to the people, to live well and Christianly.

Item, that they shall in confessions every Lent, examine every person, that cometh to confession to them, whether they can recite the Articles of their faith, the Pater noster, and the ten Commandments in English, and heare them say the same particularly: wherein, if they be not perfect, they shall declare then, that every Christian person ought to know the said things, before they should receive the blessed Sacrament of the Altar, and admonish them to learn the said necessary things more perfectly, or else they ought not to presume to come to Gods board, without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke, that they might incur hereafter by the same.

Also, that they shall admit no man to preach within any their Cures, but such as shall appear unto them, to be sufficiently licensed therunto, by the Kings Majestie, the Lord Protectors grace, the Archbishop of Canterbury, the Archbishop of York in his Province, or the Bishop of the Diocesse: and such as shall be so licensed, they shall gladly receive to declare the word of God, without any resistance or contradiction.

Also, if they have heretofore declared to their parishioners any thing to the extolling, or setting forth of pilgrimages, reliicks or Images, or lighting of Candles, kissing, kneeling, decking of the same Images, or any such superstition, they shall now openly before the same, retant and reprove the same: shewing

Shewing them (as the truth is) that they did the same upon no ground of scripture, but were led and seduced by a common error and abuse, crept into the Church, through the sufferance and avarice of such as felt profit by the same.

Also, if they do, or shall know any man within their parish, or elsewhere, that is a letter of the word of God, to be read in English, or sincerely preached, or of the execution of these the Kings Majesties Injunctions, or a fautor of the Bishop of Romes pretended power, now by the laws of this Realm justly reiecten, extirpated, and taken away utterly, they shall detect and present the same to the King, or his Council, or to the Justice of peace next adjoining.

Also, that the Parson, Vicar, or Curate, and parishioners of every parish, within this Realm shall in their Churches and Chapels, keep one Book of Register, wherein they shall write the day and year of every wedding, Chyffning, and Burial, made within their Parish for their time, and so every man succeeding them likewise: And therein shall write every persons name, that shall be so Wedded, Chyffned or Buried. And for the safe keeping of the same book, the parish shall be bound to provide of their common charges, one sure cofer, with two locks and keyes, whereof the one to remain with the Parson, Vicar, or Curate, & the other with the Wardens of every Parish church or chapel, wherein the said book shall be laid up: which book they shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Chyffnings, and Burials, made the whole week before, and that done, to lay up the book in the said cofer, as afoze. And for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church. iii. s. iiii. d. to be employed to the poor mens use, of that parish.

Furthermore, because the goods of the Church, are called the goods of the poor, and at these dayes, nothing is less seen, then the poor to be sustained with the same: all Parsons, Vicars, Pencionaries, Prebendaries, and other beneficed men within this Deanery, not being resident upon their benefices, which may dispend yearly xx. l. or above, either within this Deanery, or elsewhere, shall distribute hereafter, among their poor parishioners, or other inhabitants there, in the presence of the Church-wardens, or some other honest men of the parish, the xl. part of the fruits and revenues of their said benefices, lest they be wofully noted of ingratitude, which reserving so many parts to themselves, cannot bouchsafe, to impart the xl. portion thereof among the poor people of that parish, that is so fruitful and profitable unto them.

And to the intent that learned men may hereafter spring the more, for the execution of the premisses, ever Parson, Vicar, Clerk, or beneficed man within this Deanery, having yearly to dispend in benefices and other promotions of the Church an C. l. shall give competent exhibition to one Scholar: and for

## 6 Injunctions by K. Edward vi. 1547.

so many. C. I. moze as he may dispend, to so many Scholars moze shall be giue like exhibition, in the Vniuersity of Oxfoꝛd, oꝛ Cambodge, oꝛ some Grammat schole, which after they haue profited in good learning, may be partners of their patrons cure and charge, as well in preaching, as otherwise in the execution of their offices, oꝛ may (when need shall be ) otherwise profit the Common weale, with their counsaill and wisdom.

Also, that the pꝛoprietaries, Parsons, Vicars, and Clerks, habing Churches, Chapels, oꝛ Mansions within this Deanery, shall bestow yearly hereafter, vpon the same Mansions oꝛ Chancelis of their Churches, being in decay the last part of that their benefices, till they be fully repaired: and the same so repaired shall alwayes keep and maintain in good estate.

Also, that the said Parsons, Vicars, and Clerks, shall once every quarter of the year, read these Injunctions giuen vnto them, openly and deliberately, before all their parishioners, to the intent, that both they may be the better admonished of their duty, and their said Parishioners, the moze moued, to follow the same foꝛ their part.

Also, foꝛ as much, as by a law established, every man is bound to pay his tithes, no man shall by colour of duty omitted by their Curates, detain their tithes, and so rebubbe and requite one wrong with another, oꝛ be his own iudge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars, and Curates, without any restraint oꝛ diminution. And such lack and default, as they can justly finde in their Parsons and Curates, to call foꝛ refoꝛmation thereof, at their ordinaries and other superiours hands, who vpon complaint and due proof thereof, shall refoꝛm the same accordingly.

Also, that no person shall from hence forth alter oꝛ change the oꝛder and manner of any fasting day that is commanded, oꝛ of Common pꝛayer oꝛ diuine seruire, otherwise then is specified in these Injunctions, until such time as the same shall be otherwise oꝛdered, and transpoled by the Kings authority.

Also, that every Parson, Vicar, Curate, Chauntry priest, and Stipendary, being vnder the degree of a Bachelor of Diuinity, shall provide and haue of his own, within thre moneths after this visitation, the New Testament, both in Latine and in English, with the Paraphrase vpon the same of Erasmus, and diligently study the same conferring the one with the other. And the Bishops and other ordinaries by themselves, oꝛ their officers, in their Synods and visitations, shall examine the said Ecclesiastical persons, how they haue profited in the studie of holy Scripture.

Also, in the time of high Masse, within every Church, he that saith oꝛ singeth the same, shall read oꝛ cause to be read, the Epistle and Gospel of that Masse, in English, and not in Latine, in the Pulpit oꝛ in such convenient place

place as the people may hear the same. And every Sunday and holy day, they shall plainly and distinctly, read, or cause to be read, one Chapter of the Holy Scriptures in English, in the said place at Matins immediately after the Lessons; and at Even-song, after Magnificat, one Chapter of the old Testament. And to the extent the premises may be more conveniently done: the Kings Majesties pleasure is, that when so. Lessons should be read in the Church, three of them shall be omitted and left out with the responses: and at Even-song time the responses with all the memories, shall be left off, for that purpose.

Also, because those persons which be sick and in peril of death, be oftentimes put in despair, by the craft and subtilty of the Devil, who is then most busy, and specially with them, that lack the knowledge, true persuasion, and steadfast belief, that they may be made partakers of the great and infinite mercy, which almighty God, of his most bountiful goodnesse, and meer liberality, without our deserving, hath offered freely to all persons that put their full trust and confidence in him: therefore that this venurable vice of despair, may be clearly taken away and firme belief, and steadfast hope, surely conceived of all their parishioners, being in any danger, they shall learn and have alwayes in a readinesse, such comfortable places and sentences of Scripture, as do set forth the mercy, benefits, and goodnesse of almighty God, towards all penitents, and believing persons, that they may at all times, (when necessity shall require) promptly comfort their flock, with the lively word of God, which is the onely stay of mans conscience.

Also, to avoid all contention and strife, which heretofore hath risen, among the Kings Majesties subjects, in sundry places of his Realme and Dominions, by reason of long curstie, and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth, in any parish Church, at any time use any procession, about the Church or Church-yard, or other place, but immediately before high Mass, the Priests with other of the Quire, shall kneel in the midst of the Church, and sing or say, plainly and distinctly, the Litany which is set forth in English, with all the Suffrages following, and none other procession, or Litany to be had or used, but the said Litany in English, adding nothing thereto, but as the Kings grace shall hereafter appoint: and in Cathedral or Collegiate Churches, the same shall be done in such places as our Commissioners in our visitation shall appoint. And in the time of the Litany, of the Masse, of the Sermon, and when the Priest readeth the Scripture to the parishioners, no manner of persons without a just and urgent cause, shall depart out of the Church, and all ringing and knocking of Bells, shall be utterly forborn for that time, except one Bell in convenient time, to be rung or knocked before the Sermon.



## 8 Injunctions by K. Edward vi. 1547.

ALSO, like as the people be commonly occupied the work-day with bodily labour, for their bodily sustenance, so was the holy day at the first beginning godly instituted and ordained, that the people should that day give themselves wholly to God. And whereas in our time, God is more offended then pleased, more dishonoured, then honoꝛed, upon the holy day, because of idlenesse, pride, drunkennesse, quarrelling and brawling, which are most used, in such dayes, people nevertheless perswading themselves sufficiently to honour God on that day, if they hear Masse and service, though they understand nothing to their edifying: therefore all the Kings faithful and loving subjects, shall from hencefoꝛth celebrate, and keep their holy day, according to Gods holy will and pleasure, that is: in hearing the word of God read and taught: in private and publick prayers: in acknowledging their offences to God, and amendment of the same: in reconciling their selves charitably to their neighbours where displeasure hath been: in often times receiving the Communion, of the very body and blood of Christ: in visiting of the poore and sick: in using all sobernesse and Godly conversation. Yet notwithstanding, all Parsons, Vicars, and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, in the time of harvest labour upon the holy and festival dayes, and save that thing which God hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously, abstain from working upon those dayes, that then they should grievously offend and displease God.

ALSO, soasmuch as variance and contention, is a thing which most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ: Curates shall in no wise admit to the receiving thereof any of their Cure and flock, who hath maliciously and openly contended with his neighbour, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversie hath been between them: and nevertheless, their iust titles and rights, they may charitably prosecute before such as have authority to heare the same.

ALSO, that every Dean, Archdeacon, Master of Collegiate Church, Master of Hospital, and Prebendary, being Priest, shall preach by himself personally, twice every year at the least, either in the place where he is instituted, or in some Church where he hath jurisdiction, or else which is to the said place appropriate or united.

ALSO, that they shall instruct and teach in their Cures, that no man ought obstinately, and maliciously, to break and violate the laudable ceremonies of the Church, by the King Commaunded to be observed, and as yet not abrogated. And on the other side, that whosoever doth superstitiously abuse them, doth the same to the great peril and danger of his soules health: as in casting holy water upon his bed, upon Images, and other dead things, or bearing about him holy bread, or saint Johns Gospel, or making crosses of wood upon Palm-sunday

Sunday, in time of reading of the Psalton, or keeping private holy dayes, as Bakers, Jewellers, Smithes, Shoemakers, and such other do, or ringing of holy bells, or blessing with the holy candle, to the intent, thereby to be discharged of the burden of sin, or to drive away devils, or to put away dreames and phantasies, or in putting trust and confidence of health and salvation in the same ceremonies, when they be onely ordained, instituted and made, to put us in remembrance of the benefites, which we have received by Christ. And if he use them for any other purpose, he grievously offendeth God.

ALSO, that they shall take away, utterly extinct and destroy, all shrines, covering of shrines, all tables, candlesticks, crinoides or rolles of war, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, Idolatry and superstition; so that there remain no memory of the same in walls, glasses, windows, or elsewhere within their Churches or houses. And they shall exhort all their Parishioners, to do the like within their severall houses. And that the Church Wardens, at the common charge of the Parishioners in every Church, shall provide a comely and honest pulpit, to be set in a convenient place within the same, for the preaching of Gods word.

ALSO, they shall provide and have within three moneths after this visitation, a strong Chest, with a hole in the upper part thereof, to be provided, at the cost and charge of the parish, having three keyes, whereof one shall remain in the custody of the Parson, Vicar, or Curate, and the other two, in the custody of the Church wardens, or any other two honest men, to be appointed, by the parish from year to year: which Chest you shall set and fasten near unto the high altar, to the intent the parishioners, should put into it their Oblation and almes, for their poor neighbours. And the Parson, Vicar, or Curate, shall diligently, from time to time, and specially, when men make their testaments, call upon, exhort and move their neighbours, to confer and give, as they may well spare, to the said Chest, declaring unto them, whereas heretofore they have been diligent, to bestow much substance otherwise then God commanded, upon Pardons, Pilgrimages, Tentsalles, decking of Images, offering of Candles, giving to Priests, and upon other like blinde devotions; they ought at this time, to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worshipping of God, required earnestly, upon pain of everlasting damnation: and that also, whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life, the which almes and devotion of the People, the keepers of the keyes, shall at times convenient, take out of the Chest, and distribute the same, in the presence of the whole Parish, or six of them, to be truly and faithfully delivered, to their most needy neighbours: and if they be provided for, then to the repARATION of high wayes next adjoining. And also the money which riseth of Fraternities, guilds, and other stocks of the Church (except by the Kings majesties authority,

## 10 Injunctions by K. Edward vi. 1547.

it be otherwise appointed) shall be put into the said chest, and converted to a sawn use, and also the rents of lands, the profit of cattle, and money given or bequeathed, to the funding of Tyches, Lights, Tapers, & Lampes, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits, upon the reparation of the Church, if great need require, and whereas the parish is very poor, and not able otherwise to repaire the same.

And so far as pertaineth to priests be publick ministers of the Church, and upon the holydayes ought to apply themselves to the common administration of the whole Parish, they shall not be bound to go to women lying in childbed, except in time of dangerous sickness, and not to fetch any corpse, before it be brought to the Churchyard: and if the woman be sick, or the corpse brought to the Church, the priest shall on his day accordingly, in visiting the woman, and burying the dead person.

ALSO, to avoid the detestable sin of simony, because buying and selling of benefices, is execrable before God: therefore all such persons as buy any benefices, or come to them by fraud or deceit, shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion. And such as do sell them, or by any colour do bestow them, for their own gain and profit, shall lose the right and title of patronage, and presentment for that time, and the gift thereof for that vacation, shall appertain to the Kings Majesty.

ALSO, because through lack of preachers in many places of the Kings Realms and Dominions: the people continue in ignorance and blindness: all Parsons, Vicars, and Curates, shall read in their Churches every Sunday, one of the Psalms, which are and shall be set forth for the same purpose, by the Kings authority, in such sort as they shall be appointed to do in the Preface of the same.

ALSO, whereas many invidious persons do at this day, uncharitably contemn and abuse the Priests and Ministers of the Church, because some of them, having small teaching have of long time received Masters rather than Gods truth: yet forasmuch as this office and function is appointed of God: The Kings Majesty willeth and chargeth all his loving subjects, that from henceforth, they shall use them charitably and reverently, for their office and administrations sake, and especially, such as labour in the setting forth of Gods holy word.

ALSO, that all manner of persons, which understand not the Latine tongue, shall pray upon none other Primer, but upon that, which was lately set forth in English, by authority of King Henry the VIII. of most famous memory. And that no teachers of youth, shall teach any other, then the said Primer. And all those which have knowledge of the Latine tongue, shall pray upon none other Latine Primer, but upon that, which is likewise set forth by the said authority, And that all prayers to be said at dinner and supper, shall be alwayes said in the English tongue. And that none other grammar shall be taught in any schoole or other

other place, within the Kings Realms and Dominions, but onely that which is set forth by the said authoritie.

ITEM, that all Chauncery Priests, shall exercise themselves in teaching youth to read and write, and bring them up in good manners, and other vertuous exercises.

ITEM, when any Sermon or Homily shall be had, the Prime and houres shall be omitted.

## The form of bidding the Common Prayers.

**Y**OU shall pray for the whole congregation of Christs Church, and specially for this Church of England and Ireland, wherein first I commend to your devout prayers, the Kings most excellent Majestie, supreme head immediately under God, of the spirituality and temporality of the same Church: and for Queen Katharine dowager, and also for my lady Mary and my lady Elizabeth, the Kings sisters.

Secondly you shall pray for my Lord Protectors grace, with all the rest of the Kings Majesties Councel: for all the Lords of this Realm, and for the Clergy and the commons of the same: beseeching almighty God to give every of them in his degree, grace to use themselves in such wise, as may be to Gods glory, the Kings honour, and the weal of this Realm.

Thirdly, ye shall pray for all them that be departed out of this world in the faith of Christ, that they with us and we with them at the day of Judgement, may rest both body and soul, with Abraham, Isaac, and Jacob, in the kingdom of heaven.

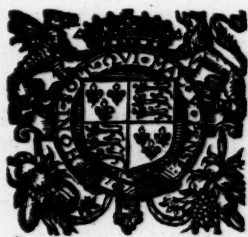
**I**N which and singular Injunctions, the Kings Majestie minnistrith unto his Clergy, and their successours, and to all his loving Subjects: straightly charging and commanding them to observe and keep the same, upon pain of deprivation, sequestration of fruits of benefices, suspension, excommunication, and such other coercion, as to Ordinaries, or other having Ecclesiastical jurisdiction, whom his Majestie hath appointed for the due execution of the same, shall be seen convenient: charging and commanding them to see these Injunctions observed and kept of all persons, being under their jurisdiction, as they will answer to his Majestie for the contrary, and his Majesties pleasure is, that every Justice of peace (being required) shall assist the Ordinaries and every of them, for the due execution of the said Injunctions.





THE  
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COMMUNION.

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# The Proclamation.

**E**ward by the grace of God King of England, France and Ireland, defender of the faith, and of the Church of England and Ireland in earth the supreme head: To all and singular our loving Subjects, Greeting: For so much as in our high Court of Parliament, lately holden at Westminster, it was by us with the consent of the Lords spiritual and temporal, and Commons there assembled most godly and agreeably to Christs holy institution enacted, that the most blessed Sacrament of the body and blood of our Saviour Christ should from thenceforth be commonly delivered and ministered unto all persons within our Realm of England and Ireland, and other our dominions under both kinds, that is to say, of bread and wine, (except necessity other wayes require) lest any man phansying and devising a sundry way by himself, in the use of this most blessed Sacrament of unity, there might thereby arise any unseemly and ungodly diversity: Our pleasure is by the advice of our most deare Uncle the Duke of Somerset, governour of our person, and Protector of all our Realms, Dominions and Subjects, and other of our privie Councel, that the said blessed Sacrament be ministered unto our people onely after such form and maner as hereafter, by our authority, with the advice before mentioned is set forth and declared: willing every man with due reverence and Christian behaviour, to come to this holy Sacrament and most blessed Communion, lest by the unworthy receiving of so high mysteries, they become guilty of the body and blood of the Lord, and so eat and drink their own damnation: but rather diligently trying themselves, that they may so come to this holy table of Christ, & so be partakers of this holy Communion, that they

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may

may dwell in Christ, and have Christ dwelling in them: And also with such obedience and conformity to receive this our ordinance, and most godly direction, that we may be encouraged from time to time, further to trabel for the reformation, and setting forth of such godly orders, as may be most to Gods glory, the edifying of our subjects, and for the advancement of true Religion.

Which thing, we (by the help of God) most earnestly intend to bring to effect: willing all our loving subjects in the mean time, to stay and quiet themselves, with this our direction, as men content to follow authority (according to the bounden duty of subjects,) and not enterprising to run asore, and so by their rashnesse, become the greatest hinderers of such things, as they more arrogantly then godly, would seem (by their own private authority) most hotly to set forward. We would not have our subjects so much to mislike our Judgment, so much to mistrust our zeal, as though we either could not discern what were to be done, or would not do all things in due time: God be praised, we know both what by his word is meet to be redressed, and have an earnest minde, by the advice of our most dear uncle, and other of our privie Council, with all diligence and convenient speed so to set forth the same, as it may most stand with Gods glory, and edifying & quietness of our people: which we doubt not, but all our obedient and loving subjects, will quietly and reverently carry for.

God save the KING.

## The Order of the Communion.

First the Parson, Vicar, or Curate, the next Sunday or holy day, or at the least, one day before he shall minister the Communion, shall give warning to his parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like.



**D**ear friends, and you especially, upon whose souls I have cure & charge, upon day next I do intend by Gods grace to offer to all such as shall be there Godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious passion: By the which passion, we have obtained remission of our sins, and be made partakers of the kingdom of heaven, wherof, we be assured and ascertained if we come to the said Sacrament, with hearty repentance for our offences, stedfast faith in Gods mercy, and earnest minds to obey Gods will, and to offend no more: wherefore our duty is, to come to these holy mysteries with most hearty thanks to be given to Almighty God, for his infinite mercy and benefits, given and bestowed upon us, his unworthy servants, for whom he hath not onely given his body to death and shed his blood, but also doth vouchsafe in a Sacrament, and mystery to give us his said body and blood spiritually, to feed and drink upon. The which Sacrament, being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: my duty is to exhort you in the mean season, to consider the greatness of the thing and to search



search and examine your own consciences, and that not lightly, nor after the manner of dissemblers with God: But as they which should come to a most godly and heavenly banquet: not to come but in the marriage garment, required of God in Scripture, that you may so much as lyeth in you, be found worthy to come to such a table: the wayes and means thereto is,

First, that you be truly repentant of your former evil life, and that you confesse with an unfeigned heart to almighty God your sins and unkindnesse towards his Majesty committed either by will, word or deed, infirmity or ignorance, and that with inward sorrow and tears, you bewaile your offences, and require of almighty God mercy, and pardon, promising to him from the bottom of your hearts, the amendment of your former life. And amongst all others, I am commanded of God, especially to move and exhort you, to reconcile your selves to your neighbours, whom you have offended, or who hath offended you, putting out of your hearts, all hatred and malice against them, & to be in love & charity with all the world, and to forgive other, as you would that God should forgive you. And if there be any of you, whose conscience is troubled and grieved at any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest taught in the law of God, and confesse and open his sin and grief secretly, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, & that of us as a Minister of God & of the Church, he may receive comfort, and absolution to the satisfaction of his mind and abiding of all scruple and doubtfulness: requiring, such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying the auricular and secret confession to the Priest, nor those as so, which think needful or convenient for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended, with them which are satisfied with their humble confession to God, and the general confession to the Church: But in all these things, to follow and keep the rule.



rule of charity, and every man to be satisfied with his own conscience, not judging other mens minds or acts, whereas he hath no warrant of Gods word for the same.

The time of the Communion, shall be immediatly after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Masse (until other order shall be provided) but as heretofore usually the Priest hath done with the Sacrament of the body, to prepare, blesse and consecrate so much as will serve the people: so it shall yet continue still alter the same manner and form, save that he shall blesse and consecrate the biggest Chalice or some faire and convenient cup or cups full of wine with some water put unto it. And that day, nor drink it up all himself, but taking one onely sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

**D**Early beloved in the Lord, ye coming to this holy Communion, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread and drink of this Cup, for as the benefit is great, if with a truly penitent heart and lively faith we receive this holy Sacrament, (for then we spiritually eat the flesh of Christ and drink his blood: then we dwell in Christ and Christ in us, we be made one with Christ and Christ with us) So is the danger great, if we receive the same unworthily, for then we become guilty of the body and blood of Christ our Saviour, we eat & drink our own damnation, because we make no difference of the Lords body, we kindle Gods wrath over us, we provoke him to plague us with divers diseases and sundry kinds of death. Judge therefore your selves, (brethren) that ye be not judged of the Lord. Let your minde be without desire to sin: Repent you truly for your sinnes past, have an earnest and lively faith in Christ, our Saviour, be in perfect charity with all men, so shall ye be meet partakers of these holy mysteries: But abobe all things you must give most humble and hearty thanks.

thanks to God the father, the Son and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ both God and man, who did humble himself even to the death upon the crosse for us miserable sinners, lying in darknesse and the shadow of death, that he might make us the children of God and exalt us to everlasting life. And to the ende that we should alwayes remember the exceeding love of our Master and onely Saviour, Jesus Christ thus doing for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath left in these holy mysteries as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood for us spiritually to feed upon, to our endlesse comfort and consolation. To him therefore with the father and the holy Ghost, let us give, as we are most bounden, continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holinesse and righteounesse all the dayes of our life. Amen.

Then the priest shall say to them which be ready to take the Sacrament.

If any man here be an open blasphemour, adulterer, in malice, or envie, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leaue the same behind, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet a while bewaile his sins and not come to this holy table, least after the taking of this most blessed bread, the devil enter in to him, as he did into Judas, to fulfil in him all iniquity, and to bring him to destruction, both of body and soul.

Here the Priest shall pause a while, to see if any man will withdraw himself: and if he perceive any so to do, then let him commune with him privily at convenient leasure, and see whether he can with good exhortation, bring him to grace: and after a little pause, the Priest shall say,

You

You that do truly & earnestly repent you of your sins and offences, committed to almighty God, and be in love and charity with your neighbours, and intend to lead a new life and heartily to follow the Commandments of God, and to walk from hence forth in his holy wayes, draw neer, and take this holy Sacrament to your comfort, make your humble confession to almighty God, and to his holy Church, here gathered together in his name, meekly kneeling upon your knees.

Then shall a general confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we knowlege and bewaile our manifold sins and wickednesse, which we from time to time, most grieuously have committed by thought, word, and deed, against thy diuine maiesty, provoking most iustly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry, for these our misdoings: The remembrance of them is grieuous unto us, the burthen of them is intolerable, have mercy upon us, have mercy upon us most merciful father, for thy son our Lord Jesus Christs sake: forgive us all that is past, and grant that we may ever hereafter, serbe and please thee in newnes of life to the honour and glory of thy name, through Jesus Christ our Lord.

Then shall the priest stand up, and turning him to the people, say thus,

Our blessed Lord, who hath left power to his Church, to absolve penitent sinners fro their sins, & to restore to the grace of the heavenly father such as truly beleibe in Christ, have mercy upon you, pardon and deliver you from all sins, confirm and

and strengthen you in all goodnesse, and bring you to eberlasting life,

Then shall the Priest stand up, and turning him toward the people, say thus:

Here what comfortable words our Saviour Christ saith to all that truly turn to him.

**C**ome unto me all that trabel and be heaby laden, and I shall refresh you. So God loved the world that he gave his onely begotten son, to the end, that all that believe in him, should not perish, but have life eberlasting.

Heare also what S. Paul saith.

**T**his is a true saying, and worthy of all men to be embraced and receiued, that Iesus Christ came into this world to save sinners.

Heare also what St. John saith.

**I**f any man sin, we have an advocate with the father, Iesus Christ the righteous, he it is that obtained grace for our sins.

Then shall the Priest kneel down and say in the name of all them that shall receive the Communion, this prayer following.

**W**E do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy table: but thou art the same Lord, whose property is always to have mercy: grant us therefore gracious Lord so to eat the flesh of thy dear Son Iesus Christ, and to drink his blood in these holy Mysteries, that we may continually dwell in him, and he in us

us, that our sinful bodie, may be made clean by his body, and our soules washed through his most pretious blood Amen.

Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament, of the body of Christ, he shall say to every one, these words following.

**T**He body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

And the Priest delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,

**T**He blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice, and as the Priest Ministreth the bread, so shall he for more expedition Minister the wine, in form before written.

Then shall the priest, turning him to the people let the people depart with this blessing.

**T**He peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of his son Jesus Christ, our Lord.

To the which the people shall answer

Amen.

Note, that the bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated breads, shall be broken into two pieces, at the least, or more, by the discretion of the Minister, and so distributed. And men must not think, lesse to be received in part, then in the whole, but in each of them the whole body of our Saviour Jesus Christ.



Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest after the first Cup or Chalice be emptied, may go again to the altar, and reverently and devoutly, prepare, and consecrate an other, and so the third, or more likewise, beginning at these words, Simili modo, postquam coenatum est, and ending at these words, qui pro nobis & pro multis effunderetur in remissionem peccatorum, and with out any lebaton or lifting up.

## Articles



Articles to be enquired of, in visitations to be had within the Diocesse of Canterbury: in the second year of the Reign of our Dread Sovereign Lord *Edward the 6.* by the grace of God, King of *England, France, and Ireland* defender of the Faith, and in earth of the Church of *England* and also of *Ireland* the supreme head.



**I**tem, Whether Parsons, Vicars, and Curates, and every of them have purely and sincerely, without colour of dissimulation, four times in the year at the least, preached against the usurped power, pretended authority, and jurisdiction of the Bishop of Rome.

Item, Whether they have preached & declared likewise, 4. times of the year at the least, that the Kings Majesties power, authority, and prebeminence, within his Realms and dominions, is the highest power under God.

Item, whether any person hath by writing, cypthing, preaching, or teaching, deed or act obstinately holden, and stand with to extol, set forth, maintain or defend the authority, jurisdiction, or power of the Bishop of Rome, or of his heretofore claimed and usurped, or by any pretense, obstinately or maliciously, invented any thing for the extolling of the same, or any part thereof.

Item, Whether in their common prayers, they use not the Collects made for the King, and make not special mention of his Majesties name in the same.

Item, Whether they do not every Sunday and Holy day, with the collects of the English procession, say the prayer set forth by the Kings Majesty for peace between England and Scotland.

Item, Whether they have not removed, taken away, and utterly extincted and destroyed in their Churches, Chappels and houses, all images, all shrines, coverings of shrines, all tables, candelsticks, trinkets or rolles of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry and superstition, so that there remain no memory of the same in walls, glass windows or elsewhere.

Item, Whether they have exhorted, moved and stirred their parishoners to do the like in every of their houses.

Item, Whether they have declared to their Parishoners, the Articles concerning the abrogation of certain superfluous holy dayes, and done their endeavour

you to perswade the said parishioners, to keepe and observe the same Articles inviolably, and whether any of those abrogate dayes hath been kept as holy dayes, and by whose occasion they were so kept.

Item, Whether they have diligently, duly and reverently ministered the Sacraments in their Cures.

Item, Whether they have preached, or caused to be preached, purely and sincerely the word of God, in every of their Cures, every quarter of the year, once at the least, exhorting their parishioners to the works commanded by Scriptures, and not to works devised by mens phantasies besides Scripture, as wearing or praying upon beads, or such like.

Item, Whether they suffer any Torches, Candles, Tapers, or any other lights to be in your Churches, but only two lights upon the high Altar.

Item, Whether they have not every holy day, when they have no Sermon, immediately after the Gospel, openly, plainly, and distinctly recited to their parishioners in the Pulpit, the Pater-Noster, the Creed, and the Ten Commandments in English.

Item, Whether every Lent they examine such persons as come to Confession to them, whether they can recite the Pater Noster, the Articles of our Faith, and the Ten Commandments in English.

Item, Whether they have charged fathers and mothers, masters and governors of pouth, to bring them up in some vertuous study or occupation.

Item, Whether such beneficed men, as be lawfully absent from their benefices, do leave their Cure to a rude and unlearned person, and not an honest well learned and expert Curate which can and will teach you wholesome doctrine.

Item, Whether in every Cure they have, they have provided one book of the whole Bible of the largest volumn in English, and the Paraphrasis of Erasmus, also in English upon the Gospels, and set up the same in some convenient place in the Church where their parishioners may most commodiously resort to the same.

Item, Whether they have discouraged any person, from reading of any part of the Bible, either in Latine or in English, but rather comforted and exhorted every person to read the same, as the very lively word of God, and the special food of mans soul.

Item, Whether Par sons, Vicars, Curates, and other Priests, be common haunters & resorters to Taverns, or Alehouses, giving themselves to drinking, rioting, or playing at unlawful games, and do not occupie themselves in the reading or hearing of some part of holy Scripture, or in some other godly exercise.

Item, Whether they have admitted any man to preach in their cures, not being lawfully licensed thereunto, or have refused or denied such to preach, as have been licensed accordingly.

Item,

Item, Whether they which have heretofore declared, to their parishioners, any thing to the extolling or setting forth of Pilgrimages, relics or Images, or lighting of candles, kissing, kneeling, decking of the same Images, or any such superstition, have not openly recanted and reprobated the same.

Item, Whether they have one book or register safely kept, wherein they write the day of every Wedding, Chastening, and Burying.

Item, Whether they have exhorted the people to obedience, to the Kings Majesty and his Ministers, and to Charity and love, one to another.

Item, Whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament, of the body and blood of Christ before they can perfectly rehearse the *Pater noster*, the Articles of the faith and the ten Commandments in English.

Item, Whether they have declared and to their wits and power have perswaded the people, that the manner and kinde of fasting in Lent, and other dayes in the year, is but a meer positive law, and that therefore all persons, having just cause of sickness, or other necessity, or being licensed by the Kings Majesty, may moderately eat all kinde of meats, without grudge or scruple of conscience.

Item, Whether they be resident upon their benefices, and keep hospitality, or no, and if they be absent, or keep no hospitality, whether they do make due distributions among the poor parishioners, or not.

Item, Whether Parsons, Vicars, Clerks, and other beneficed men, having yearly to dispend an hundred pound, do not finde competently one Scholar in the university, of Cambrydg or Oxford, or Some Grammar schoole, and for as many hundred pounds, as every of them may dispend, so many Scholars like wile to be found by them, and what be their names, that they so finde.

Item, Whether Proprietaries, Parsons, Vicars, and Clerks, having Churches, Chapels or Hauisons, do keep their Chancels, Rectories, Vicarages, and all other houles appertaining to them in due reparations.

Item, Whether they have counselled or moved their Parishioners, rather to pray in a tongue not known, then in English, or to put thei trust in any prescribed number of prayers, as in saying over a number of beads or other like.

Item, Whether they have read the Kings Majesties Injunctions, every quarter of the year, the first holy day of the same quarter.

Item, Whether the Parsons Vicars, Curates and other Priests, being under the degree of a Bachelor of Divinity, have of their own the new Testament, both in Latine and in English, and the paraphrase of Erasmus upon the same.

Item, Whether within every Church, he that Ministreth hath read or cause to be read, the Epistle and Gospel in English, and not in Latine, either in the Pulpit or some other meet place, so as the people may hear the same.

Item,

Item, Whether every Sunday and holy day at Matines, they have read or cause to be read, plainly and distinctly in the said place, one Chapter of the new Testament in English, immediately after the Lessons, and at Evening after Magnificat, one Chapter of the old testament.

Item, Whether they have not at Matins, omitted these lessons, when it should have been read in the Church, and at Evening the Responses with all the Memories.

Item, Whether they have declared to their parishioners, that Saint Marks day, and the evens of the advocate holy dayes should not be fasted.

Item, Whether they have the Procession book in English and have said or sung the said Litany in any other place, but upon their knees in the midst of their Church, and whether they use any other procession, or omit the said Litany at any time, or say it or sing it in such sort as the people cannot understand the same.

Item, Whether they have put out of their Church-books this word Papa and the name and service of Thomas Becket, and prayers having rubrics, containing pardons or indulgences, and all other superstitious legends and prayers.

Item, Whether they did not the beades according to the order appointed by the Kings Majesty.

Item, Whether they have opened and declared unto you the true use of Ceremonies, (that is to say) that they be no workers nor workers of salvation, but onely outward signes and tokens, to put us in remembrance of things of higher perfection.

Item, Whether they have taught and declared to their parishioners, that they may with a safe and quiet conscience in the time of Hardest labour upon the holy and festival dayes, and if superstitiously they abstain from working upon those dayes, that then they do grievously offend and displease God.

Item, Whether they have admitted any persons to the Communion, being openly known to be out of charity with their neighbors.

Item, Whether the Deanes, Archdeacons, Masters of Hospitals, and Prebendaries have preached by themselves personally, twice every year at the least.

Item, whether they have provided, and have a strong Chest for the poor mens Box, and set and fastned the same, neer to the high altar.

Item, Whether they have diligently called upon, exhorted and moved their parishioners, and specially when they make their Testaments, to give to the said poor mens Box, and to bestow that upon the poor Chest, which they were wont to bestow upon Pardons, Pilgrimages, Trenchalles, Pales satisfactory, decking of Images, offering of Candles, giving to Friars, and upon other like blinde devotions.

2. of K. Edward vi. by Arch-Bish. *Cranmer* 29

Item, Whether they have denied to Visit the sick, or bury the dead, being brought to the Church.

Item, Whether they have bought their benefices, or come to them by fraud or deceit.

Item, Whether they have every Sunday, when the people be most gathered, read one of the Homilies, in order as they stand in the book, set forth by the Kings Majesty.

Item, Whether they do not omit prime and hours, when they have any Sermon or Homily.

Item, Whether they have said or sung any Masse, in any Oratory, Chappel, or any mans house, not being hallowed.

Item, Whether they have given open monition to their Parishoners, that they should not wear beads, nor pray upon them.

Item, Whether they have moved their Parishoners, lying upon their death-beds, or at any other time, to bestow any part of their substance, upon Gentils, Witches, Sorisfactory, or any such blinde deuotions.

Item, Whether they take any Gentils or other Witches Sorisfactory to say or sing for the quick or the dead.

Item, Whether they have given open monition to their parishoners, to detest and ppeent to their Ordinary all adulterers and fornicators, and such men as haue two wives liuing, and such women as haue two husbands liuing within their parishes.

Item, Whether they haue not monished their Parishoners openly, that they should not sell, give, or otherwise alienate any of their Churchs goods.

Item, Whether they or any of them do hereby more benefices, and other Ecclesiastical promotions then they ought to do, not having sufficient licence and dispensations thereunto, and how many they be, and their names.

Item, Whether they minister the Communion any other wise then only after such form and manner, as is set forth by the Kings Majesty, in the book of the Communion.

Item, Whether they hallowed and bestowed to the people any Candles upon Candlemas day, and Ashes upon Ash Wednesday, or any Psalms upon Palm Sunday last past.

Item, Whether they had upon Good Friday last past, the Sepulchres with their lightes, having the Sacrament therein.

Item, Whether they upon Easter-Euen last past, hallowed the Fane, Fire, or Paschal, or had any Paschal set up, or burning in their Churches.

Item, Whether your Parsons and Vicars haue admitted any Curates to seche their Cures which were not first examined and allowed, either by my Lord of Canterburie, or by the Arch-Deacon or their officers.

Item, Whether you know any person within your parish, or else where, that



is a letter of the word of God to be read in English, or sincerely preached, or of the execution of the Kings Majesties Injunctions, or other his Majesties proceedings in matters of religion.

Item, Whether every parish have provided a Chest with two locks and keyes for the book of Wedding, Christning and Burping.

Item, Whether in the time of the Lecamy, or any other Common prayer, in the time of the Sermon or Vomisly, and when the Vestest readeth the Scripture to the parishioners, any person have departed out of the Church, without a just and necessary cause.

Item, Whether any bells have been knowled or rung at the time of the psemises.

Item, Whether any person hath abused the Ceremonies, as in casting holy water upon his bed, or bearing about him holy bread, St. Iohns Gospel, ringing of holy bells, or keeping of private holy dayes, as Taylors, Bakers, Brewers, Smithes, Shoemakers, and such other.

Item, Whether the money coming and rising of any cattle, or other movable stocks of the Church, and money given or bequeathed, to the lighting of Wyches lights, tapers, or lamps, (not paid out of any lands) have not been employed to the poor mens Chest.

Item, Whether any hath the said stocks and money in their hands, and what be their names.

Item, Whether any undiscreeet persons do uncharitably contemn, and abuse Priests, and Ministers of the Church.

Item, Whether they that understand not the Latine, do pray upon any Psalter, but the English Psalter, set forth by the Kings Majesties authority, and whether they that understand Latine, do use any other then the Latine Psalter, set forth by like authority.

Item, Whether there be any other Grammar, taught in any other school within this Diocesse then that which is set forth by the Kings Majesties.

Item, Whether any person keep their Church holy day, and the dedication day, any otherwise or at any other time, then is appointed by the Kings Majesties.

Item, Whether the service in the Church, be done at due and convenient houres.

Item, Whether any have used to commune, jangle, and talk in the Church, in the time of the Common prayer, reading of the Vomisly, preaching, Reading or declaring of the Scripture.

Item, Whether any have wilfully maintained and defended, any Heresies, Errors or false opinions, contrary to the faith of Christ, and holy Scripture.

## 2. of K. Edward 6. by Arch-Bishop Cranmer. 31

Item, Whether any be common drunkards, swearers, or blasphemers of the name of God.

Item, Whether any have committed adultery, fornication, or incest, or be common bawds, and receivers of such evil persons, or vehemently suspected of any of the premises.

Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord, between one person and another.

Item, Whether you know any that use Charms, Sorcery, Enchantments, Witchcraft, Soothsaying, or any like craft invented by the Devil.

Item, Whether the Churches, Pulpits, and other necessities appertaining to the same, be sufficiently repaired.

Item, Whether you know any, that in contempt of their own Parish Church do resort to any other Church.

Item, Whether any Inholders or Alehousekeepers, do use commonly to sell meat and drink, in the time of Common prayer, Preaching or Reading of the Homilies, or Scripture.

Item, Whether you know any to be married, within the degrees prohibited by the Laws of God, or that be separated or divorced without a just cause, allowed by the Law of God, and whether any such have married again.

Item, Whether you know any to have made private contracts of matrimony, not calling two or more thereunto.

Item, Whether they have married solemnly, the banns not first lawfully asked.

Item, Whether you know any Executors, or Administrators of dead mens goods, which do not duly bestow such of the said goods, as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high wayes, finding of poor Scholars, or marrying of poor Widows, or such other like charitable deeds.

Item, Whether any do contemn married Priests, and so that they be married, will not receive the Communion, or other Sacraments at their hands.

Item, Whether you know any that keep in their houses unfaced, any abused or feigned Images, any Tables, Pictures, Paintings, or other monuments of feigned miracles, Pilgrimages, Idolatry, or Superstition.

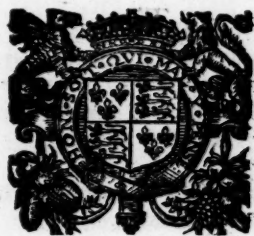
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# ARTICLES

to be enquired of  
IN THE  
VISITATION

OF THE  
DIOCES of LONDON,  
By the reverend Father in God,  
NICOLAS BISHOP of LONDON,

In the fourth year of our Sovereign Lord King Edward the 6.  
by the Grace of God King of England France and Ireland  
defender of the faith, and in earth, of the Church of En-  
gland and also of Ireland, the supreme head, next and im-  
mediatly under our Saviour CHRIST.



Imprinted at LONDON by Reynold  
Wolfe. M. DL.

St. PAUL.

**I** Testifie therefore before God and  
before the Lord Jesus Christ,  
which shall judge the quick and  
dead, at his appearing in his  
Kingdom, preach thou the word, be  
feruent in season or out of season.  
Improve, rebuke, exhort, withal long  
suffering and Doctrine.

2. Tim. 4.



# Articles of Visitation by Bishop Ridley

## Anno 1550.



Whether your Curates and ministers be of that conversation of living, that worthily they can be reppended of no man.

Whether your Curates and Ministers do haunt and resort to Taverns of Alehouses, otherwise then for their honest necessity, there to drinke and riot or to play at unlawful games.

Whether your Ministers be common brawlers, sowers of discord rather then charity among their parishioners, hawkers, hunters, or spending their time idly, or coming to their benefice by Simony.

Whether your Ministers or any other persons have committed adultery, fornication, incest, bawdy, or to be vehemently suspected of the same, common drunkards, scolds, or be common swearers and blasphemers of Gods holy name.

Whether your Parsons and Vicars do maintain their houses and Chanels in sufficient reparation: or if their houses be in decay, whether they bestow yearly the fift part of the fruits of the benefice, untill the same be repaired.

Whether your Parsons, and Vicars absent from their benefice, do leave their Cure to an able Minister. And if he may dispend yearly xx. l. or above in this Deanry, or else where, whether he doth distribute every year among his poor parishioners there at the least, the fourth part of the fruits of the same. And likewise spending yearly C. l. Whether he doth finde one scholar, at either of the unversities, or some grammar School: and so for every other hundred pound, one Scholar.

Whether every Dean, Archdeacon, and Prebendary, being Priest, doth personally by himself preach twice every year at the least, either where he is intituled, or where he hath jurisdiction, or in some place united or appropriate to the same.

Whether your Minister having licence thereunto, doth use to preach, or not licenced, doth diligently procure other to preach, that are licenced: or whether he refuseth those, offering themselves that are licenced, or absenteth himself, or causeth other to be away from the Sermon, or else admitteth any to preach that are not licenced.

Whether

Whether any by preaching, writing, word or deed, hath or doth maintain the usurped power of the Bishop of Rome.

Whether any be a letter of the word of God to be preached or read in the English tongue.

Whether any do preach, declare, or speak, any thing in derogation of the book of Common prayer, or any thing therein contained, or any part thereof.

Whether any do preach and defend, that private persons may make insurrections, stir sedition, or compel men to give them their goods.

Whether the Curate doth admit any to the Communion befoze he be confirmed, or any that ken not the Pater Noster, the articles of the faith and ten Commandments in English,

Whether Curates do Minister the Communion for money, or use to have tentails of Communions.

Whether any of the Anabaptists sect, or other use notoriously any unlawful or private conventicles, wherein they do use Doctrine, or administration of Sacraments, separating themselves from the rest of the parish.

Whether there be any that privately in their private house have their Masses contrary to the forme and order of the book of Communion.

Whether any minister doth refuse to use the Common prayers, or minister Sacraments in that order and forme, as is set forth in the book of Common prayer.

Whether baptism be ministered (out of necessity) in any other time then on the Sunday or holy day, or in an other tongue then english.

Whether any speaketh against baptism of Infants.

Whether any be married within degrees prohibited by Gods law, or separate without cause lawful, or is married without bannes thrice first asked 3. several holy dayes or Sundayer openly in the Church at service time.

Whether any curate doth marry them of other parishes, without that curates licence and certificate from him of the bannes thrice solemnly asked.

Whether any saith, that the wickedesse of the Minister taketh away the effect of Christs Sacraments.

Whether any saith that Christian men cannot be allowed to repentance, if they sin voluntarily after baptism.

Whether your Curates be ready to Minister the Sacraments, visit the sick, and bury the dead, being brought to the Church.

Whether any minister useth wilfully and obstinately any other Right, Ceremony, Order, Form, or manner of Communion, Patterns, or Eventongs, Ministeration of Sacraments or open prayers then is set forth in the Book of Common prayer.

Whether

Whether your Curate, once in six weeks at the least, upon some Sunday or holy day, before Even-song, do openly in the Church instruct and examine children not confirmed, in some part of the Catechisme, and whether Parents and Pastors do send them thither upon warning given by the Minister.

Whether any useeth to keep abrogate holy dayes or private holy dayes, as bakers, shoemakers, brewers, smiths, and such other.

Whether any useeth to hallow water, bread, salt, bells, or candles upon Candlemas day, ashes on Ashwensday, Palms on Palmesday, the Font on the Easter even, fire on paschal, or whether there was any sepulchre on Good-Friday.

Whether the water in the Font be changed every moneth once, and then any other prayers said, then is in the book of Common prayer appointed.

Whether there be any images in your Church, Tabernacles, Shyines, or covering of Shyines, candles or trindels of wax, or feigned Miracles in your Churches or private houses.

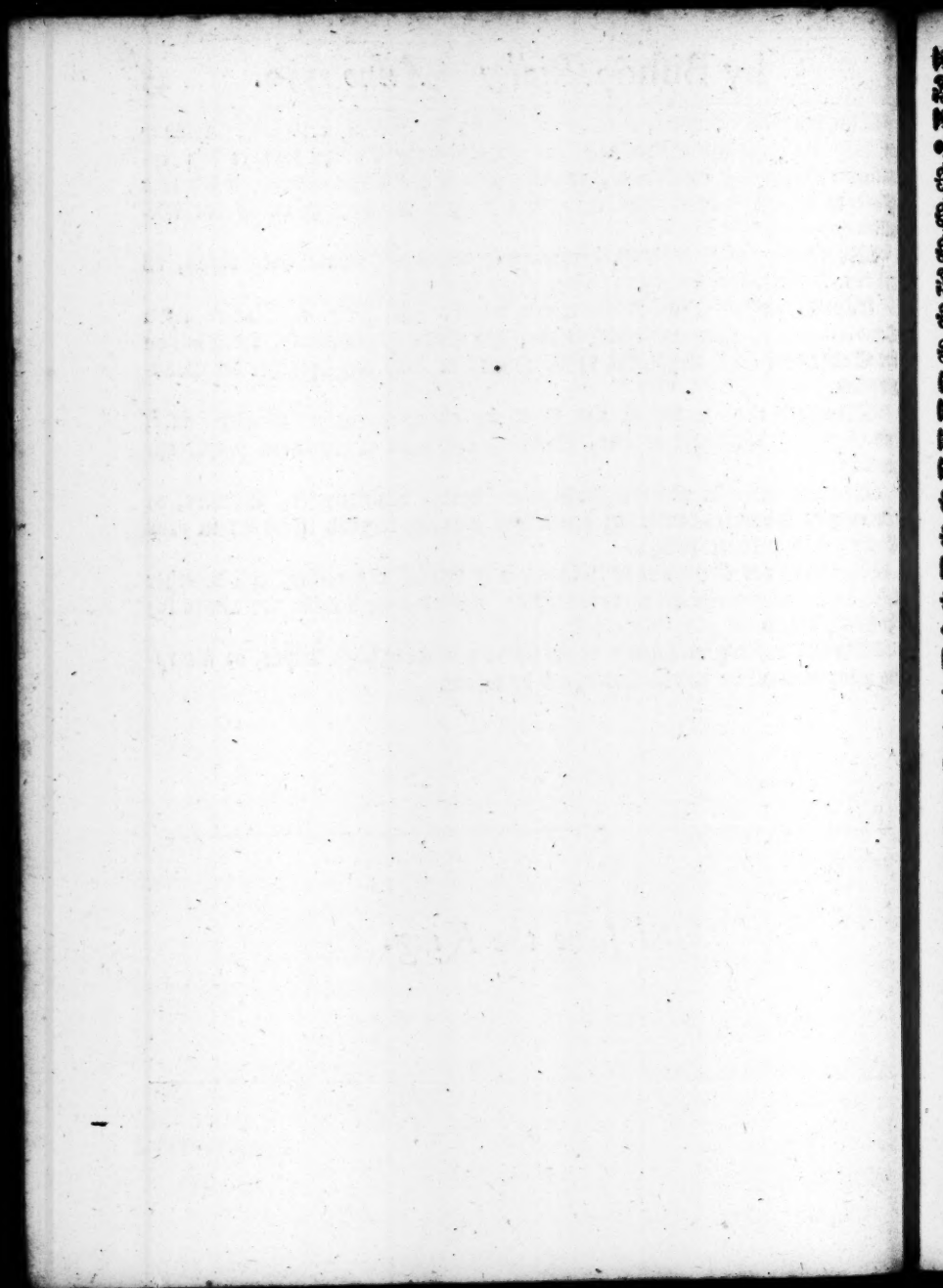
Whether your Church be kept in due and lawful reparation, and whether there be a comly pulpit set up in the same: and likewise a coffer for almes for the poo, called the poo mans box or chest.

Whether any legacies given to the poo, amending high wayes, or marrying poo maidens, be undistributed, and by whom.

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*God save the King.*

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# ARTICLES

agreed upon by the

# BISHOPS

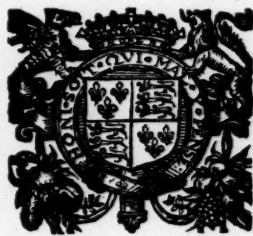
and other Learned and Godly men,

In the Last

CONVOCATION at LONDON,

In the year of our Lord 1552. to root out the discord  
of Opinions, and establish the Agreement  
of true Religion.

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*Day.*



# ARTICLES

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# ARTICLES

agreed upon in the CONVOCATION

and published by the

*KINGS MAJESTY*

Of Faith in the holy Trinity.



There is but one living and true God, and he is everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son and the holy Ghost.

That the word or Son of God was made very man,

The Son, which is the word of the Father took mans nature in the womb of the blessed Virgin Mary of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together into one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for all sin of man both original and actual.

Of the going down of Christ into hell.

As Christ died and was buried for us, so also it is to be believed, that he went down into hell, for the body lay in the Sepulchre until the Resurrection, but his Ghost departing from him was with the Ghosts that were in prison or in Hell and did preach to the same as the place of St. Peter doth testify.

## The Resurrection of Christ.

**C**hrist did truly rise again from death and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, untill he return to judge men at the last day.

The Doctrine of holy Scripture is sufficient to  
salvation.

**H**oly Scripture containeth all things necessary to salvation: so that whatsoeuer is neither read therein, nor may be proved thereby, although it be sometime received of the Faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to believe it as an Article of Faith or reputed requisite to the necessity of salvation.

The old Testament is not to be refused.

**T**he old Testament is not to be put away as though it were contrary to the New, but to be kept still, for both in the Old and new Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Therefore they are not to be heard, which feign that the old fathers did look onely for transitory promises.

The three Creeds.

**T**he three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed ought thorowly to be received: for they may be proved by most certain warrant of holy Scripture.

Of Original or Birth-sin.

**O**riginal sin standeth not in the following of Adam, (as the Pelagians do vainly talk, which also the Anabaptists do now adayes renew, but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam, whereby man is very far gone from his former righteousness which he had at his creation, and is of his own nature given to evil; so that the flesh desireth alwayes contrary to the spirit, and therefore in every person born into

into this world, it deserbeth Gods wrath and damnation, and this infection of nature doth remain, yea in them that are baptized, whereby the lust of the flesh, called in Greek *φρονημα σαρκος* which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized. yet the Apostle doth confesse, that concupiscence and lust hath of it self the nature of sin.

### Of Free-will.

**W**E have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will and working in us when we have that will.

### Of Grace..

**T**he Grace of Christ or the holy Ghost by him given doth take away the stony heart and giveth an heart of flesh and although those that have no will to good things he maketh them to will, and those that would evil things he maketh them not to will the same: yet nevertheless he enforceth not the will: and therefore no man when he sinneth can excuse himself as not worthy to be blamed, or condemned by alledging that he sinned unwillingly or by compulsion.

### Of the Justification of Man.

Justification by onely faith in Iesus Christ in that sense as it is declared in the Homily of Justification is a most certain and wholesome Doctrine for Christian men,

### Works before Justification.

**W**orks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Iesu Christ, neither do they make men meet to receive grace, (or as the School-authors say) deserbe grace of congruity: but because they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

### Works of Supererogation.

**V**oluntary works besides, over and above Gods commandments, which they call works of supererogation cannot be taught without arrogancy and in-  
equity

iniquity. For by them men do declare that they do not onely render to God as much as they are bound to do, but that they do more for his sake then of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded you, say, We be unprofitable servants.

No man is without sin but Christ alone.

Christ in the truth of our nature was made like unto us in all things (sin onely except) from which he was clearly void, both in his flesh and in his Spirit. He came to be the Lamb without spot, who by sacrifice of himself made once for ever, should take away the sins of the world: and sin (as St. John saith) was not in him. But the rest (yea, although we be baptized, and boyn again in Christ) yet we offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

Of sin against the holy Ghost.

Every deadly sin willingly committed after Baptisme is not sin against the holy Ghost, and unpardonable. Wherefore the place for penitents is not to be denied to such as fall into sin after Baptisme. After we have received the holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God (we may) arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin, as long as they live here, or deny the place for penitents to such as truly repent and amend their lives.

Blasphemy against the holy Ghost.

Blasphemy against the holy ghost, is, when a man of malice and stubbornness of minde doth rail upon the truth of Gods word manifestly perceived, and being enemy thereunto persecuteth that same, and because such be guilty of Gods curse, they intangle themselves with a most grievous and heinous crime: whereupon this kinde of sin is called and affirmed of the Lord unpardonable.

Of Predestination and Election,

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were layd) he hath constantly decreed by his own judgement, secret to us, to deliver from curse and damnation those whom he hath chosen out of mankind, and to bring them to everlasting salvation by Christ.



as vessels made to honour, Whereupon such as have so excellent a benefit of God given unto them, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely, they be made sons by adoption: they be made like the Image of Gods only begotten Son Iesu Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ mortifying the works of the flesh, and their earthly members, and drawing up their minde to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous downfall, whereby the Devil may thrust them either into desperation, or into wretchedness of most unclean living, no less perilous then desperation.

Furthermore, although the decrees of Predestination are unknown unto us, yet we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the Word of God.

We must trust to obtain eternal Salvation onely by the Name of Christ.

They also are to be had accursed and abhorred that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us onely the name of Iesu Christ whereby men must be saved.

All men are bound to keep the Moral Commandments of the Law.

The Law which was given of God by Moses although it binde not Christian men as concerning the Ceremonies and Rites of the same, neither is it required that the civil precepts and words of it should of necessity be received in any Common-Weale, yet no man be he never so perfect a Christian is exempt and loose from the obedience of those Commandements which are called Moral, wherefore they are not to be hearkned unto, who affirm that holy Scripture

Scripture is given only to the weak, and do boast themselves continually of the spirit, of whom they say they have learned such things as they teach, although the same be most evidently repugnant to the holy Scripture.

### Of the Church.

**T**he visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered according to Christs ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, of Alexandria, and of Antioch hath erred: So also the Church of Rome hath erred, not onely in their living, but also in matters of faith.

### Of the authority of the Church.

**I**t is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so beside the same ought it not to enforce any thing to be believed for necessity of salvation.

### Of the Authority of general Councils.

**G**eneral Councils may not be gathered together without the commandment and will of Princes. And when they be gathered (so far as they be an assembly of men, whereof all be not governed with the Spirit and word of God) they may erre and sometimes have erred, not onely in worldly matters, but also in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

### Of Purgatory.

**T**he Doctrine of Schoole Authors concerning Purgatory, Pardons, worshipping and adoration, aswel of Images as of Relicks, and also invocation of Saints is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

No man may minister in the Congregation except he  
be called

It is not lawfull for any man to take upon him the office of publick preaching,  
or ministering the Sacraments in the congregation, before he be lawfully  
called, and sent to execute the same. And those we ought to judge lawfully  
called and sent, which be chosen and called to this work by men, who have  
publick authoritie given unto them in the Congregation, to call and send Mini-  
sters into the Lords vineyard.

Men must speak in the Congregation in such a tongue as  
the people understandeth.

It is most seemly and most agreeable to the word of God, that in the Con-  
gregation, nothing be openly read or spoke in a tongue unknown to the people,  
the which thing St. Paul did forbid, except some were present that should  
declare the same.

Of the Sacraments.

Our Lord Jesus Christ hath knit together a company of new people, with  
Sacraments most few in number, most easie to be kept, most excellent in  
signification, as is baptisme and the Lords Supper.

The Sacraments were not ordained of Christ to be Gazed upon, or to be  
carried about, but that we should rightly use them. And in such onely, as  
worthily receive the same; they have a wholsome effect and operation, and yet  
not that of the work wrought as some men speak, which word as it is strange  
and unknown to holy Scripture, so it engendreth no goodly, but a very superstitious  
sense; but they that receive the Sacraments unworthily purchase to themselves  
damnation, as S. Paul saith.

Sacraments ordained by the word of God be not onely badges and tokens  
of Christian mens profession: but rather they be certain sure witnesses, and ef-  
fectual signes of grace and Gods good will towards us, by the which he doth  
work invisibly in us and doth not onely quicken, but also strengthen and confirm  
our faith in him.

The wickednesse of the Ministers doth not take away the effectual  
operation of Gods Ordinances.

Although in the visible Church the evil be ever mingled with the good,  
and sometime the evil have chief authority in the ministration of the Word  
and

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and Sacraments: yet forasmuch as they do not the same in their own name, but do minister by Christs commission and authority, we may use their ministry both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Gods ordinances taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly receive the Sacraments ministered unto them, which be effectual, because of Christs institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of such, and that they be accused by those that have knowledge of their offences: and finally being found guilty by just judgement be deposed.

### Of Baptisme.

**B**aptisme is not onely a signe of profession, and mark of difference, whereby Christian men are discerned from others that be not Christianed: but it is also a signe and seal of our new birth, whereby as by an instrument, they that receive Baptisme rightly are grafted into the Church: the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed: faith is confirmed, and grace increased by vertue of prayer unto God. The custome of the Church to Christen young Children is to be commended, and in any wise to be retained in the Church.

### Of the Lords Supper.

**T**he Supper of the Lord is not onely a signe of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our redemption by Christs death. Inasmuch that to such as rightly, worthily and with faith receive the same, the bread which we break, is a communion of the body of Christ: likewise the Cup of blessing is a Communion of the blood of Christ.

Transubstantiation or the change of the Substance of Bread and wine, into the substance of Christs Body and Blood, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, and hath given occasion to many superstitions.

For as much as the truth of mans nature requireth that the body of one and the self same man, cannot be at one time in divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time, in many and divers places: and because as holy Scripture doth teach, Christ was taken up into heaven and there shall continue unto the end of the World: a faithful man ought not either to believe or openly to confesse the real and bodily presence

presence, as they term it, of Christs flesh and blood in the Sacrament of the Lords Supper.

The Sacrament of the Lords Supper was not commanded by Christs ordinance, to be kept carried about, lifted up, nor worshipped.

Of the perfect oblation of Christ made upon  
the Cross.

The offering of Christ made once for ever, is the perfect redemption, the pacifying of Gods displeasure, and satisfaction for all the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain of sin, were forged fables, and dangerous deceits.

The state of single life is commanded to no man by the  
word of God.

Bishops, Priests, and Deacons are not commanded to hold the state of single life without marriage, neither by Gods Law are they compelled to abstain from matrimony

Excommunicate persons are to be avoided.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereto.

Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of countries, and mens manners, so that nothing be ordained against Gods word. Whosoever through his private judgement, wilfully and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear.



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fear to do the like) as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of weak brethren.

Of Homilies.

**T**he Homilies of late given and set out by the Kings authority be godly and wholsome containing Doctrine to be received of all men, and therefore are to be read to the people, diligently, distinctly, and plainly.

Of the book of Prayers and Ceremonies of the Church  
of England.

**T**he Book which of very late time was given to the Church of England by the Kings authority and the Parliament, containing the manner & form of praying and ministering the Sacraments in the Church of England, likewise also the book of ordering Ministers of the Church, set forth by the foresaid authority are Godly, and in no point repugnant to the wholsome Doctrine of the Gospel, but agreeable thereunto, furthering and beautifying the same not a little and therefore of all faithful members of the Church of England and chiefly of the Ministers of the word, they ought to be received & allowed with all readinesse of minde and thanksgiving and to be commended to the people of God.

Of Civil Magistrates.

**T**he King of England is Supream head in earth next under Christ of the Church of England and Ireland.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Civil Magistrate is ordained and allowed of God, wherefore we must obey him not onely for fear of punishment but also for conscience sake.

The Civil Laws may punish Christian men with death, for heinous and grievous offences,

It is Lawful for Christians, at the commandment of the Magistrate, to wear weapons, and serve in lawful ways.

Christian mens goods are not common.

**T**he riches and goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to relieve the poore according to his ability.

Christian

Christian men may take an oath.

**A**s we confesse that vain and rash swearing is forbidden Christian men by our Lord Iesu Christ, and his Apostle James : So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgement and truth.

The Resurrection of the dead is not yet brought to passe.

**T**he Resurrection of the Dead is not as yet brought to passe : as though it onely belonged to the soul, which by the grace of Christ is raised from the death of sin : but it is to be lookt for at the last day. For then (as Scripture doth most manifestly testifie) to all that be dead, their own bodies, flesh and bone shall be restored : that the whole man may according to his works have either reward or punishment, as he hath lived veruously or wickedly.

The Souls of them that depart this life do neither dye with the bodies nor sleep idly.

**T**hey which say that the Souls of such as depart hence do sleep being without all sense feeling or perceiving untill the day of judgement : or affirm that the souls dye with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief, declared to us in holy Scripture.

Hereticks called *Millenarii*.

**T**hey that go about to renew the fable of the Hereticks called *Millenarii* be repugnant to holy Scripture, and cast them selves headlong into a Jewish bondage.

All men shall not be saved at the length.

**T**hey also are worthy of Condemnation, who endeavour at this time to restore the dangerous opinion, that all men be they never so ungodly, shall at length be saved, when they have suffered paines for their sins, a certain time appointed by Gods Justice.

The End of the Articles.

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# ARTICULI

de quibus in

SYNODO LONDINENSI

Anno Dom. M. D. LII.

ad tollendam opinionum dissensionem & consensum  
veræ religionis firmandum,

INTER

EPISCOPOS

Et alios

Eruditos Viros convenerat, REGIA autho-  
ritate in lucem editi.



Excusum LONDINI, apud Reginaldum Wolsi-  
um, Regiæ Majestatis in Latinis Typographum.

Anno Dom. M. D. LIII.

*De fide in Sacrosanctam Trinitatem.*

**U**Nus est vivus & verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentia, sapientia, ac bonitatis, creator & conservator omnium, tum visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt personæ, ejusdem essentia, potentia, ac æternitatis, Pater, Filius, & Spiritus sanctus.

*Verbum Dei, verum hominem esse factum.*

**F**ilius qui est verbum patris, in utero beatæ Virginis, ex illius substantia naturam humanam assumpsit, ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus *Christus*, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus & sepultus, ut patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

*De discessu Christi ad Inferos.*

**Q**uemadmodum *Christus* pro nobis mortuus est & sepultus, ita est etiam credendus ad inferos descendisse. Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.

*Resurrectio Christi.*

**C**hristus vere à mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet quoad extremo die ad judicandos homines revertatur.

*Divina Scriptura doctrina sufficit ad salutem.*

**S**criptura sacra continet omnia quæ sunt ad salutem necessaria, ita ut quicquid in ea nec legitur neque inde probari potest, licet interdum à fidelibus, ut pium & conducibile ad ordinem & decorum admittatur, attamen à quoquam

quoquam non exigendum est ut tanquam articulus fidei credatur, & ad salutis necessitatem requiri putetur.

*Vetus Testamentum non est rejiciendum*

**T**estamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quandoquidem tam in veteri quàm in novo per *Christum* qui unicus est mediator Dei & hominum, Dens & homo, æterna vita humano generi est proposita. Quare non sunt audiendi, qui veteres tantum in promissiones temporarias sperasse confingunt.

*Symbola tria.*

**S**ymbola tria, Nicenum, Athanasii, & quod vulgo Apostolicum appellatur, omnino recipienda sunt. Nam firmissimis divinarum scripturarum testimoniis probari possunt.

*Peccatum Originale.*

**P**eccatum originis non est (ut fabulantur Pelagiani, & hodie Anabaptistæ repetunt) in imitatione Adami situm, sed est vitium & depravatio naturæ cujusslibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat: unde in unoquoque nasciturum, iram Dei atque damnationem meretur. Manet etiam in renatis hæc natura depravatio, qua fit ut affectus carnis, græcè *φρόνημα σαρκός*, quod alii sapientiam, alii sensum, alii affectum, alii studium vocant, legi Dei non subjicitur. Et quanquam renatis & credentibus nulla propter *Christum* est condemnatio, peccati tamen in sele rationem habere concupiscentiam fatetur Apostolus.

*De libero arbitrio.*

**A**btque gratia Dei, quæ per Christum est, nos præveniente ut velimus, & cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint & accepta, nihil valeamus.

*De gratia.*

**G**ratia Christi, seu spiritus sanctus qui per eundem datur, cor lapideum auferit, & dat cor carneum, Atque licet ex nolentibus quæ recta sunt, volentes



lentes faciat, & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit, (seipsum) excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

*De Hominis justificatione.*

Justificatio ex sola fide Iesu Christi, eo sensu quo in Homilia de justificatione explicatur, est certissima & saluberrima Christianorum doctrina.

*Opera ante justificationem.*

Opera quæ fiunt ante gratiam Christi, & Spiritus ejus afflatum, cum ex fide Iesu Christi non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant) de congruo, merentur: Imo cum non sint facta ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

*Opera Supererogationis.*

Opera quæ Supererogationis appellant, non possunt sine arrogantia & impietate prædicari, nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quàm deberent: cum aperte Christus dicat, *Cum feceritis omnia quacunque præcepta sunt vobis, dicite: Servi inutiles sumus.*

*Nemo præter Christum est sine peccato.*

Christus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, à quo prorsus erat immunis, tum in carne tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factam tolleret: & peccatum (ut inquit Ioannes) in eo non erat. Sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus, omnes, & si dixerimus quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

*De peccato in spiritum sanctum.*

Non omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in spiritum sanctum & irremissibile: proinde lapsis à baptismo

rismo in peccata, locus pœnitentiæ non est negandus. Post acceptum spiritum sanctum possumus à gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac resipiscere. Ideoque illi damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus pœnitentiæ locum denegant.

*Blasphemia in Spiritum Sanctum.*

**B**lasphemia in Spiritum Sanctum, est cum quis verborum Dei manifeste perceptam veritatem, ex malicia & obfirmatione animi, convitiis infectatur, & hostiliter insequitur. Atque huiusmodi, quia maledicto sunt obnoxii, gravissimo sese adstringunt sceleri. Unde peccati hoc genus Irremissibile à Domino appellatur, & affirmatur:

*De Prædestinatione & Electione.*

**P**rædestinatio ad vitam est æternum Dei propositum, quo ante jacta mundi fundamenta suo consilio, nobis quidem occulto, constanter decrevit eos quos elegit ex hominum genere, à maledicto & exitio liberare, atque ut vasa in honorem efficta, per Christum ad æternam salutem adducere: unde qui tam præclaro Dei beneficio sunt donati, illi, spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, Justificantur gratis, adoptantur in filios, unigeniti Iesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis, & ineffabilis consolationis plena est vere pijs, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra quæ adhuc sunt super terram mortificantem, animumque ad celestia & superna rapientem, tum quia fidem nostram de æterna salute consequenda per Christum, plurimum stabilis atque confirmat, tum quia amorem nostrum in Deum vehementer accendit. Ita hominibus curiosis, carnalibus, & spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus pertrudit vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde licet prædestinationis decreta sunt nobis ignota, promissiones tamen divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt: & Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus diserte revelatam.

*Tantum in nomine Christi speranda est aeterna salus.*

**S**unt & illi anathematizandi qui dicere audent, unumquemque in lege aut Secta quam proficitur esse servandum, modò juxta illam & lumen naturæ accurate vixerit : cum sacræ literæ tantum Jesu Christi nomen prædicent in quo salvos fieri homines oporteat.

*Omnes obligantur ad Moralia legis præcepta servanda.*

**L**ex à Deo data per Moſen, licet quò ad Cæremonias & ritus Chriſtianos non astringat, neque civilia ejus præcepta in aliqua Repub. neceſſario recipi debeant, nihilominus ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Chriſtianus eſt ſolutus : quare illi non ſunt audiendi, qui ſacras literas tantum infirmis datas eſſe perhibent, & ſpiritum perpetuò jactant, à quo ſibi quæ prædicant ſuggeri aſſerunt, quanquam cum Sacris literis apertiſſime pugnent.

*De Eccleſiâ.*

**E**cclēſia Chriſti viſibilis eſt coetus fidelium, in quo verbum Dei purum prædicatur, & Sacramenta quoad ea quæ neceſſario exiguntur, juxta Chriſti inſtitutum recte adminiſtrantur.

Sicut erravit Eccleſia Hieroſolymitana, Alexandrina, & Antiochena, ita & erravit Eccleſia Romana, non ſolum quoad agenda & cæremoniarum ritus, verum in his etiam quæ credenda ſunt.

*De Eccleſiæ authoritate.*

**E**cclēſiæ non licet quicquam inſtituere, quod verbo Dei Scripto adverſetur : neque unum Scripturæ locum ſic exponere poteſt, ut alteri contradicat : quare licet Eccleſia ſit divinarum librorum teſtis & conſervatrix, attamen ut adverſus eos nihil decernere, ita præter illos nihil credendum de neceſſitate ſalutis debet obtrudere.

*De authoritate Conciliorum Generalium.*

**G**eneralia Concilia ſine juſſu & voluntate Principum congregari non poſſunt : & ubi convenerint, quia ex hominibus conſtant qui non omnes ſpiritu & verbis Dei reguntur, & errare poſſunt & interdum errarunt, etiam in his quæ ad normam pietatis pertinent : ideo quæ ab illis conſti-

constituuntur, ut ad salutem necessaria, neque robur habent neque authoritatem, nisi ostendi possunt è sacris literis esse desumpta.

*De Purgatorio.*

Scholasticorum doctrina de Purgatorio, de Indulgentiis, de veneratione & Sadoratione tum Imaginum tum Reliquiarum, nec non de invocatione sanctorum, res est inutilis, inaniter conficta, & nullis Scripturarum testimoniis innitur, imo verbo Dei perniciose contradicit.

*Nemo in Ecclesia ministret nisi vocatus.*

**N**on licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia nisi prius fuerit ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint & asciti in hoc opus.

*Agendum est in Ecclesia lingua quæ sit populo nota.*

**D**ecentissimum est & verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.

*De Sacramentis.*

**D**ominus noster Iesus Christus Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus & Cæna Domini.

Sacramenta non instituta sunt à Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur: & in his duntaxat qui digne percipiunt, salutarem habent effectum, idque non ex opere (ut quidam loquuntur) operato, quæ vox ut peregrina est & sacris literis ignota, sic parit sensum minime pium, sed admodum superstitiosum: qui vero indigne percipiunt damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Sacramenta per verbum Dei instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

*Mini-*

*Ministorum malitia, non tollit efficaciam institutionum  
divinarum*

Quamvis in Ecclesia visibili, bonis mali sint semper admixti, atque interdum ministerio verbi & Sacramentorum administrationi præsent, tamen cum non suo sed Christi nomine agant, ejusque mandato & autoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur quoad eos, qui fide & rite sibi oblata percipiunt, quæ propter institutionem Christi & promissionem efficacia sunt, licet per malos administrentur. Ad Ecclesiæ tamen disciplinam pertinet, ut in eos inquiratur accusenturque ab iis, qui eorum flagitia noverint, atque tandem iusto convicti judicio, deponantur.

*De Baptismo.*

Baptismus, non est tantum signum professionis ac discriminis nota, qua Christiani à non Christianis discernuntur, sed etiam est signum regenerationis, per quod tanquam per instrumentum recte Baptismus suscipientes, Ecclesiæ inseruntur, promissiones de remissione peccatorum atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur, fides confirmatur, & vi divinæ invocationis, gratia augetur. Mos Ecclesiæ baptizandi parvulos & laudandus & omnino in Ecclesia retinendus.

*De Cæna Domini.*

Cæna Domini non est tantum signum mutue benevolentie Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis. Atque adeò rite, digne & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: Similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & vini transubstantiatio in Eucharistia, ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur & multarum superstitionum dedit occasionem.

Quum naturæ humanæ veritas requirat, ut unus ejusdemque hominis corpus in multis locis simul esse non posset, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus, in multis & diversis locis, eodem tempore, præsens esse non potest. Et quoniam, ut tradunt Sacre literæ, Christus



Christus in Coelum fuit sublatus, & ibi usque ad finem seculi est perman-  
surus, non debet quitquam fidelium carnis ejus & sanguinis Realem & Cor-  
poralem (ut loquuntur) praesentiam in Eucharistia vel credere vel profi-  
teri.

Sacramentum Eucharistiae ex institutione Christi non servabatur, circum-  
ferebatur, elevabatur, nec adorabatur.

*De unica Christi oblatione in cruce perfecta.*

**O**blatio Christi semel facta, perfecta est redemptio, propitiatio & satisf-  
actio pro omnibus peccatis totius mundi, tam originalibus quam actu-  
alibus: neque praeter illam unicam est ulla alia pro peccatis expiatio. Unde  
Missarum sacrificia, quibus vulgo dicebatur, Sacerdotem offerre Christum in  
remissionem poenae aut culpae pro vivis & defunctis, figmenta sunt, & pernici-  
osae imposturae

*Celibatus ex verbo Dei praecipitur nemini.*

**E**piscopis, Presbyteris & Diaconis non est mandatum ut coelibatum vo-  
veant: neque jure divino coguntur matrimonio abstinere.

*Excommunicati vitandi sunt.*

**Q**ui per publicam Ecclesiae denunciationem rite ab unitate Ecclesiae prae-  
clusus est & excommunicatus, is ab universa fidelium multitudine, do-  
nec per poenitentiam publice reconciliatus fuerit arbitrio Iudicis competen-  
tis, habendus est tanquam Ethnicus & Publicanus.

*Traditiones Ecclesiasticae.*

**T**raditiones atque caeremoniae easdem non omnino necessarium est esse u-  
bique, aut prorsus consimiles, nam & variae semper fuerunt & mutari  
possunt pro Regionum & morum diversitate, modo nihil contra Dei ver-  
bum instituat.

Traditiones & caeremonias Ecclesiasticas, quae cum verbo Dei non  
pugnant, & sunt auctoritate publica institutae atque probatae, quisquis priva-  
to consilio volens & data opera publice violaverit, is, ut qui peccat in publi-  
cum ordinem Ecclesiae, quique laedit auctoritatem Magistratus, & qui infirmo-  
rum fratrum conscientias vulnerat, publice, ut ceteri timeant, arguen-  
dus est.

*Homi-*

*Homilia.*

**H**omiliae nuper Ecclesiae Anglicanae per injunctiones Regias traditae atque commendatae, pia sunt atque salutare, doctrinamque, ab omnibus amplectendam continent: quare populo diligenter, expedite clareque recitandae sunt.

*De libro Precationum & caeremoniarum Ecclesiae Anglicanae.*

**L**iber quinuerrime autoritate Regis & Parlamenti Ecclesiae Anglicanae traditus est, continens modum & formam orandi, & sacramenta administrandi in Ecclesia Anglicana: Similiter & libellus eadem auctoritate editus De ordinatione Ministrorum Ecclesiae, quoad doctrinae veritatem, pii sunt, & salutari doctrinae Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrant, atque ideo ab omnibus Ecclesiae Anglicanae fidelibus membris, & maxime a ministris verbi cum omni promptitudine animorum & gratiarum actione recipiendi, approbandi, & populo Dei commendandi sunt.

*De Civilibus Magistratibus.*

**R**ex Angliae est supremum caput in terris post Christum Ecclesiae Anglicanae & Hibernicae.

Romanus Pontifex nullam habet jurisdictionem in hoc Regno Angliae. Magistratus civilis est à Deo ordinatus atque probatus, quamobrem illi non solum propter iram, sed etiam propter conscientiam, obediendum est.

Leges civiles possunt Christianos propter capitalia & gravia crimina morte punire.

Christianis licet ex mandato Magistratus arma portare & iusta bella administrare.

*Christianorum bona non sunt Communia.*

**F**acultates & bona Christianorum non sunt communia, quoad jus & possessionem, ut quidam Anabaptistae falso jactant, debet tamen quisque de his quae possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

*Licet Christianis jurare.*

Quemadmodum juramentum vanum & temerarium à Domino nostro Iesu Christo & ab Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur

fatemur, ita Christianam religionem minime prohibere censemus, quin jubente Magistratu, in causa fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in Iustitia, in Judicio & veritate.

*Resurrectio mortuorum nondum est facta.*

**R**esurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est: tunc enim vita defunctis (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive pœnas reportet.

*Defunctorum animæ neq; cum corporibus intereunt, neque otiose dormiunt*

**Q**ui animas defunctorum prædicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

*Millenarii.*

**Q**ui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Iudaica deliramenta sese præcipitant.

*Non omnes tandem servandi sunt.*

**H**ii quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

*Excusum Londini, apud Reginaldum Wolsium, Regiæ Majestatis in Latinis Typographum, Anno Dom. M.D. LIII.*

# INJUNCTIONS

Given by the

QUEENS MAJESTY

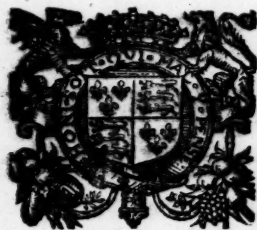
concerning both the Clergy and Laity  
of this Realm,

*Published Anno Dom. 1559.*

BEING

The first year of the Raign of our Sove-  
raign Lady Queen

ELIZABETH.



London Printed 1559.

INSTRUCTIONS

Given by the

COMMITTEE OF THE

HOUSE OF COMMONS  
concerning the  
petition of the

London and

BEING

the first year of the reign of our

present Majesty Queen

ELIZABETH



London Printed 1577



# INJUNCTIONS


Given by the

## QUEENS MAJESTY,

Atwell

To the *Clergy*, as to the *Laity* of this  
Realm.

The QUEENS most Royal Majesty, by the advice of her most honourable Councel, intending the advancement of the true honour of Almighty God, the suppression of superstition throughout all her Highness Realms and Dominions, and to plant true Religion, to the extirpation of all Hypocrisie, enormities and abuses, (as to her duty appertaineth) doth minister unto her loving Subjects these Godly Injunctions hereafter following. All which Injunctions, her Highness willeth and commandeth her loving Subjects obediently to receive, and truly to observe and keep, every man in their Offices, degrees and states, as they will avoid her Highnesse displeasure, and the pains of the same hereafter expressed.

1.  The first is, That all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical persons, shall faithfully keep and observe, and as far as in them may lye, shall cause to be observed and kept of other, All and singular Lawes and Statutes made for the restoring of the Crown, the antient jurisdiction over the State Ecclesiastical, and abolishing of all forraigne power, repugnant to the same. And furthermore all Ecclesiastical persons having cure of Soules, shall to the uttermost

Usurped and  
forraign au-  
thority.

most of their wit, knowledge and learning, purely and sincerely, and without any colour of dissimulation, declare, manifest and open so oftentimes every year at the least, in their Sermons and other Collations, that all usurped and forsaigne power, having no establishment nor ground by the law of God, is for most just causes taken away and abolished: and that therefore no manner of obedience and subjection within her Highnesse Realms and Dominions, is due unto any such forsaigne power. And that the Queens power within her Realms and Dominions, is the highest power under God, to whom all men within the same Realms and Dominions by Gods laws owe most loyalty and obedience, afore and above all other powers and Potentates in earth.

Images.

2. Besides this, to the intent that all superstition and Hypocrisie crept into divers mens hearts, may vanish away, they shall not set forth or extol the dignity of any Images, Relicks or Miracles, but declaring the abuse of the same they shall teach, that all goodness, health, and grace ought to be both asked and looked for only of God, as of the very author and giver of the same, and of none other.

A Sermon every Moneth.

3. Item, That they the Parsons above rehearsed, shall preach in their Churches, and every other place they have, one Sermon every month of the year at the least, wherein they shall openly and sincerely declare the ways of God, and in the same exhort their hearers to the works of faith, as mercy and charity, especially prescribed and commanded in Scripture, and that the works devised by mans fantasies, besides Scripture (as wandring of Pilgrimages, setting up of Candles, praying upon Beads, or such like superstition) have not only no promise of reward in Scripture for doing of them, but contrarie to the great exhortings and maledictions of God, for that they be things tending to Idolatry and Superstition, which of all other offences God Almighty both most detest and abhor, for that the same diminish most his honour and glory.

Works of faith.

Works of mans device.

Quarter Sermon or Homily.

4. Item, That they the Parsons above rehearsed, shall preach in their own persons once in every quarter of the year at least one Sermon, being licenced especially thereunto, as is specified hereafter: or else shall read some Homily prescribed to be used by the Queens authority every Sunday at the least, unless some other Preacher sufficiently licenced, as hereafter, chance to come to the Parish for the same purpose of Preaching.

The Pater Noster.

5. Item, That every Holiday through the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit the Pater Noster,

the Creed, and the Ten Commandments in English, to the intent the people may learn the same by heart, exhorting all Parents, and Householdors, to teach their Children and Servants the same, as they are bound by the Law of God and conscience to do.

Also, that they shall provide within three months next after this visitation, at the charges of the Parish, one book of the whole Bible of the largest volume in English: and within one twelve months next after the said visitation, the Paraphrases of Erasmus also in English upon the gospel, and the same set up in some convenient place within the said Church that they have cure of, whereas the Parishioners may most commodiously resort unto the same, and read the same, out of the time of common Service: The charges of the Paraphrases shall be by the Parson or Proprietary and Parishioners, boyn by equal portions, and they shall discourage no man from the reading of any part of the Bible either in Latine or in English, but shall rather exhort every person to read the same with great humility and reverence, as the very lively word of God, and the special food of mans Soul, which all Christian persons are bound to embrace, believe and follow if they look to be saved, whereby they may the better know their duties to God, to their Soberaign Lady the Queen, and their neighbor, ever gently and charitably exhorting them, and in her Majesties name straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

7. Also, the said Ecclesiastical persons shall in no wise at any unlawful time, nor for any other cause then for their honest necessities haunt or resort to any Taverns or Ale-houses. And after their meals they shall not give themselves to drinking or ryot, spending their time idly by day and by night, at Dice, Cards, or Tables-playing, or any other unlawful game, but at all times as they shall have leisure, they shall hear or read somewhat of the holy Scripture, or shall busie themselves with some other honest study or exercise, and that they alwayes do the things which appertain to honesty, and endeavour to profit the Commonwealth, having alwayes in minde that they ought to excell all other in piety of life, and should be examples to the people to live well and christianly.

8. Also, that they shall admit no man to preach within any their cures, but such as shall appear unto them to be sufficiently licensed thereunto by the Queens Majestie, or the Archbishop of Canterbury, or the Archbishop of York, in either their Provinces, or the Bishop of the Diocess, or by the Queens Majesties Visitors. And such

Creed and  
Ten Com-  
mandments.

Hunting of  
Ale houses  
by Ecclesi-  
astical persons.

Preachers not  
licensed.

Letters of  
the word

Fauntours of  
the usurped  
power.

such as shall be so licensed, they shall gladly receive to declare the word of God at convenient times, without any resistance or contradiction. And that no other be suffered to preach out of his own Cure or parish, then such as shall be licensed, as is above expressed.

9. Also, if they do or shall know any man within their Parish, or else-where, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of these the Queens Majesties Injunctions, or a fautor of any usurped and foreign power, now by the laws of this Realm justly rejected and taken away, they shall detect and present the same to the Queens Majesty, or to her Council, or to the Ordinary, or to the justice of peace next adjoining.

10. Also, that the Parson, Vicar, or Curate, and Parishioners of every Parish within this Realm, shall in their Churches and Chapels keep one Book of Register, wherein they shall write the day and year of every Wedding, Christning, and Burial made within their Parish for their time, and so every man succeeding them likewise: and also therein shall write every persons name that shall be so wedded, christned, and buried. And for the safe keeping of the same Book, the Parish shall be bound to provide of their common Charges, one sure Coffer with two lockes and keyes, whereof the one to remain with the Parson, Vicar, or curate, and the other with the Wardens of every Parish Church or Chappel, wherein the said Book shall be laid up. Which Book they shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and recoyd in the same all the Weddings, Christnings, and Burials made the whole week before: And that done, to lay up the Book in the said Coffer as before, and for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church 3.s.4.d. to be employed the one half to the poor mens box of that Parish, the other half towards the repairing of the Church.

Distribution  
of the fortieth  
part.

11. Furthermore, because the goods of the Church are called the goods of the poor, & at these dayes nothing less seen then the poor to be sustained with the same. All Parsons, Vicars, Pensionaries, Prebendaries, & other Beneficed men within this Deanry, not being resident upon their benefices, which may dispend yearly twenty pounds or above, either within this Deanry, or else-where, shall distribute hereafter among their poor Parishioners, or other inhabitants there, in the presence of the Church wardens, or some other honest man of the Parish, the fortieth part of the fruits and revenues of their said

said Benefice, lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot bouchcase to impart the fortieth portion thereof among the poor people of that Parish, that is so fruitful and profitable unto them.

12. And to the intent that learned men may hereafter spring, the more for the execution of the premises, every Parson, Vicar, Clerk, or beneficed man within this Deanry, having yearly to dispend in Benefices and other promotions of the Church an hundred pounds, shall give 3. l. 6. s. 8. d. in exhibition to one Scholar in either of the Universities, and for as many C. li. more as he may dispend, to so many Scholars more shall give like exhibition in the University of Oxford or Cambridge, or some Grammar-School, which after they have profited in good learning, may be partners of their Patrons Cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the Common-weal with their Counsel and wisdom.

Exhibition  
for Scholars.

13. Also that all Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, or Mansions within this Deanry, shall bestow yearly hereafter upon the same Mansions, or Chanels of their Churches, being in decay, the first part of that their benefices, till they be fully repaired, and shall alwayes keep and maintain in good estate.

The first part  
for reparation

14. Also, that the said Parsons, Vicars, and Clerks, shall once every quarter of the year read these Injunctions given unto them openly and deliberately before all their Parishioners at one time, at two severall times in one day, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part.

Reading of  
the Injunctions.

15. Also, for as much as by Law established, every man is bound to pay his Tythes: no man shall by colour of duty omitted by their Curates, detain their Tythes, and so requite one wrong Tythes with another, or be his own Judge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars, and Curates, without any restraint or diminution, and such lack and default as they can justly finde in their Parsons and Curates, to call for reformation thereof at their Ordinaries, and other Superiours, who upon complaint and due proof thereof, shall reform the same accordingly.

16. Also, that every Parson, Vicar, Curate, and stipendary Priest, being under the degree of a Pastor of Art, shall provide and



The New  
Testament &  
Paraphrases

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atidididid 101

Comfortable  
sentences for  
the sick.

Procession to  
be left.

The Letany

Let of hearing  
of Divine ser-  
vice.

and have of his own within 3. monthes after this visitation, the New Testament both in Latine and in English, with Paraphrases upon the same: conferring the one with the other. And the Bishops and other Ordinaries by themselves or their officers, in their Synods and visitations, shall examine the said Ecclesiastical Persons, how they have profited in the study of holy Scripture.

17. Also, that the vice of damnable despair may be clearly taken away, and that firm belief and steadfast hope may be surely conceived of all their Parishioners, being in any danger, they shall learn and have always in a ready, such comfortable places & sentences of Scripture, as do set forth the mercy, benefits & goodness of Almighty God; towards all penitent and believing persons, that they may at all times when necessity shall require, promptly comfort their flock with the lively words of God, which is the only stay of mans conscience.

18. Also, to avoid all contention and strife which heretofore hath risen among the Queens Majesties Subjects in sundry places of her Realms and Dominions, by reason of fond courtesie, and challenging of places in the Procession, and also that they may the more quietly hear that which is said or sung, to their edifying, they shall not from henceforth in any Parish Church, at any time use any Procession, about the Church or Church-yard, or at any place, but immediately before the time of Communion of the Sacrament, the Priests with others of the Cure shall kneel in the midst of the Church, and sing or say plainly and distinctly, the Letanie which is set forth in English, with all the suffrages following, to the intent the people may hear and answer, and none other Procession or Letany to be had or used, but the said Letany in English, adding nothing thereto, but as it is now appointed. And in Cathedral or Collegiate Churches, the same shall be done in such places, and in such sort, as our Commissioners in our visitation shall appoint. And in the time of the Letany, at the Common prayer, of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons, without a just and urgent cause, shall use any walking in the Church, nor shall depart out of the Church: and all ringing and knocking of bells shall be utterly forborn, at that time, except one bell in convenient time to be rung or knolled before the Sermon. But yet for the retaining of the perambulation of the Circuits of Parishes, they shall once in the year at the time accustomed with the Curate and the substantial men of the Parish, walk

about

about the Parishes as they were accustomed, and at their return to the Church, make their common prayers.

19. Provided, that the Curate in their said common Perambulations, used heretofore in the dayes of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of Gods benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the Ciii Psalm: *Benedic anima mea &c.* At which time also the same Minister shall inculcate these or such sentences, Curled be he which translateth the bounds and dolles of his Neighbour. Or such other order of prayers, as shall be hereafter appointed.

20. Item, All the Queens faithful and loving Subjects, shall from henceforth celebrate and keep their Holyday according to Gods holy will and pleasure, that is, in hearing the word of God, read and taught, in private and publick prayers, in knowing their offences unto God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the Communion of the very body and blood of Christ, in visiting of the poore and sick, using all sobernesse and Godly conversation, yet notwithstanding, all Parsons, Vicars, and Curates shall teach & declare unto their Parishioners, that they may with a safe & quiet conscience, after their common prayer in the time of Harvest, labour upon the holy and festival dayes, and save that thing which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those dayes, that then they should grievously offend and displease God.

21. Also, For as much as variance and contention is a thing that most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ, Curates shall in no wise admit to the receiving thereof, any of their cure and flock, which be openly known to live in sin without repentance, or who hath maliciously and openly contended with his neighbour, unless he same do first charitably and openly reconcile himself again, removing all rancour and malice, whatsoever controverisie hath been between them. And nevertheless, the just titles and rights they may charitably prosecute before such as have authority to hear the same.

Open contentions to be reconciled openly.

Contemners  
of laudable  
Ceremonies,

32. Also, that they shall instruct and teach in their Cures, that no man ought obstinately and maliciously to break and violate the laudable Ceremonies of the Church, commanded by publick authority to be observed.

The abolishment of all things superstitious.

23. Also, that they shall take away, utterly extirpate, and destroy all Shrines, covering of Shrines, all Tables, Candlesticks, Trindals, and Rolls of war, Pictures, Paintings, and all other ornaments of feigned miracles, Pilgrimages, Idolatry and Superstition, so that there remain no memory of the same in walls, glass windows, or elsewhere within their Churches and houses, preserving nevertheless, or repairing both the walls and glass windows, and they shall exhort all their Parishioners to do the like within their several houses.

The Pulpit.

24. And that the Church-wardens at the common charge of the Parishioners, in every Church shall provide a comely and honest Pulpit, to be set in a convenient place within the same, and to be there firmly kept for the preaching of Gods word.

The chest of the poor.

25. Also, They shall provide and have within three months after this visitation, a strong Chest with a hole in the upper part thereof, to be provided at the cost and charge of the Parish, being three kepes, whereof one shall remain in the custody of the Parson Vicar or Curate, and the other two in the Custody of the Church-wardens, or any other two honest men, to be appointed by the Parish from year to year, which Chest you shall set and fasten in a most convenient place, to the intent the Parishioners should put into it their oblations and almes for their poor neighbours. And the Parson Vicar and Curate, shall diligently from time to time, and especially when men make their Testaments, call upon and move their neighbours to confer and give, as they may well spare, to the said Chest: declaring unto them, whether heretofore they have been diligent to bestow much substance otherwise than God commanded, upon Pardons, Pilgrimages, Trental decking of Images, offering of Candles, giving to Fryers, or upon other like blinde devotions: they ought at this time, to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation, and that also whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life. The which almes and devotion of the people, the keepers of the kepes shall at all times convenient take out of the Chest, and

distribute the same in the presence of the whole Parish, or six or seven of them, to be truly and faithfully delivered to their most needy neighbours. And if they be provided for, then to the reparation of high wayes next adjoining, or to the poor people of such Parishes near, as shall be thought best to the said keepers of the houses. And also the money which cometh of Fraternities, Guilds and other Stocks of the Church (except by the Queens Majesties Authority it be otherwise appointed) shall be put in the said chest, and converted to the said use: and also the rents of Lands, the profits of cattle, and money given or bequeathed to Obits, and Dirges, and to the kindling of Torches, Lights, Tapers and Lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the said Church, if great need require, and whereas the Parish is very poor, and not able otherwise to repair the same.

26. Also, To avoid the detestable sin of Simonie, because buying and selling of benefices is execrable before God, therefore all such persons as buy any benefices, or come to them by fraud or deceit shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion, and such as do sell them, or by any colour do bestow them for their own gain and profit, shall lose their right and Title of patronage, and presentment by that time, and the gift thereof for that vacation, shall appertain to the Queens Majesty.

27. Also, Because through lack of Preachers in many places of the Queens Realms and dominions, the people continue in ignorance and blindness, all Parsons Vicars and Curates shall read in their Churches every Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queens authority, in such sort as they shall be appointed to do in the Preface of the same.

28. Item. Whereas many undiscereet persons do at this day uncharitably contemn and abuse Priests and Ministers of the Church, because some of them (having small learning) have of long time favoured fond fancies, rather then Gods truth, yet forasmuch as their office and function is appointed of God, the Queens Majesty misleth and chargeth all her loving Subjects that from henceforth they shall use them charitably and reverently for their office and Ministration sake, and especially such as labour in the setting forth of Gods holy word.

29. Item. Although there be no prohibition by the word of God, nor any example of the primitive Church, but that the Priests

and Ministers of the Church, may lawfully for the avoicing of fornication, have an honest and sober wife, and that for the same purpose, the same was by Act of Parliament in the time of our dear brother King Edward the first made lawful: Whereupon a great number of the Clergie of this Realm were then married, and so yet continue. Yet because there hath grown offence, and some slander to the Church, by lack of discreet and sober behaviour in many Ministers of the Church, both in choosing of their wives, and in indiscreet living with them, the remedy whereof is necessary to be sought: It is thought therefore very necessary, that no manner of Priest, or Deacon, shall hereafter take to his wife, any manner of Woman without the advice and allowance first had upon good examination by the Bishop of the same Diocese, and two Justices of the peace of the same Shire dwelling next to the place where the same woman hath made her most abode before her marriage, nor without the good will of the Parents of the said woman, if she have any living, or two of the next of her kinsfolks, or for lack of knowledge of such, of her Pastor or Mistress where she serveth. And before she shall be contracted in any place: he shall make good and certain proof thereof to the Minister, or to the Congregation, assembled for that purpose, which shall be upon some holy day where others may be present. And if any shall do otherwise, that then they shall not be permitted to Minister either the word or the Sacraments of the Church, nor shall be capable of any Ecclesiastical benefice, & for the manner of Marriages of any Bishops, the same shall be allowed and appoynted by the Metropolitane of the Province, and also by such Commissioners as the Queens Majesty thereunto shall appoint, and if any Pastor or Dean, or any Head of any Colledge shall purpose to marry, the same shall not be allowed, but by such to whom the Visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hindrance of their house.

Of apparel of  
Ministers

30. Item, Her Majesty being desirous to have the Prelacy and Clergy of this Realm to be had aswell in outward reverence, as otherwise regarded for the worthinesse of their Ministeries, and thinking it necessary to have them known to the people in all places and assemblies, both in the Church and without, and thereby to receive the honour and estimation due to the speciall Messengers and Ministers of Almighty God; willet and commandeth, that all Arch-Bishops and Bishops,

and



and all other that be called or admitted to Preaching or ministry of the Sacraments, or that be admitted into vocation Ecclesiastical, or into any society of learning in either of the Universities, or elsewhere, shall use and wear such seemly habits, garments, and such square caps, as were most commonly and orderly received in the latter year of the Reign of King Edward the first, not thereby meaning to attribute any holiness or special worthiness to the said garments, but as Saint Paul writeth, Omnia decenter & secundum ordinem fiant. 1 Cor. 14 cap.

31. Item That, no man shall wilfully and obstinately defend Heresies, or maintain any Heresies, Errors, or false doctrine, contrary to the faith of Christ and his holy spirit.

32. Item, That no persons shall use Charms, Sorceries, enchantments, witchcraft, sooth saying, or any such like diuillish device, nor shall resort at any time to the same counsel or help.

33. Item, that no person shall, neglecting their own Parish Church, resort to any other Church, in time of Common prayer or preaching, except it be by the occasion of some extraordinary Sermon in some Parish of the same town.

34. Item, That no Inholders, or Alehouse-keepers, shall use to sell no meat nor drink in the time of Common prayer, preaching or reading of the Homilies or Scriptures.

35. Item, That no persons keep in their houses any abused Images, Tables, Pictures, Paintings, and other Monuments of signed Miracles, Pilgrimages, Idolatry, and Superstition.

36. Item, That no man shall willingly let or disturb the Preacher in time of his Sermon, or let or discourage any Curate or Minister, to sing or say the divine Service now set forth, nor mock or jest at the Ministers of such service.

37. Item, That no man shall talk or reason of the holy Scriptures rashly, or contentiously, nor maintain any false doctrine, or Error, but shall commune of the same when occasion is given, reverently, humbly, and in the fear of God, for his comfort and better understanding.

38. Item, That no man, woman, or child, shall be otherwise busied in the time of the Service, then in quiet attendance to hear, mark and understand that is read, preached and Ministered.

39. Item, That every Schoolmaster, and Teacher shall teach

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The Gram-  
mar of King  
Henry the 8.

Allowance of  
Schoolma-  
sters,

Duty of  
Schoole-ma-  
sters.  
Sentences of  
Scripture for  
Scholars.

Unlearned  
Preists.

The Cate-  
chisme.

The book of  
the afflictions  
or religion.  
f

Overseers for  
service on the  
holy-dayes.

Inventories  
of Church  
good s.

the Grammar set forth by King Henry the 8. of noble memory, and continued in the time of King Edward the sixth and none other.

40. Item, That no man shall take upon him to teach but such as shall be allowed by the Ordinary, and sound meet as well for his learning and verterity in teaching, as for sober and honest conversation, and also for right understanding of Gods true Religion.

41. Item, That all Teachers of children shall sit and move them to love and due Reverence of Gods true Religion, now tenely set forth by publick authority.

42. Item, That they shall accustome their Scholars Reverently to learn such sentences of Scriptures, as shall be most expedient to induce them to all Goodnesse.

43. Item, Forasmuch as in these latter dayes, many have been made Priests, being children, and otherwise utterly unlearned, so that they could read to say Matens and Masse: the Ordinaries shall not admit any such to any Cure or spiritual Function.

44. Item, Every Parson, Vicar, and Curate, shall upon every Holiday, and every second Sunday in the year, hear and instruct all the youth of the Parish for half an hour at the least before Evening prayer, in the ten Commandements, the Articles of the belief, and in the Lords Prayer, and diligently examine them, and teach the Catechisme set forth in the Book of publick prayer.

45. Item, That the Ordinary do exhibit unto our Visitors such books or a true copy of the same, containing the causes why any person was imprisoned, sanctified, or put to death for religion.

46. Item, That in every Parish 3. or 4. discreet men which tender Gods glory, and his true Religion, shall be appointed by the Ordinaries, diligently to see that all the Parishioners duly resort to their Church upon all Sundayes and holydayes, and there to continue the whole time of the godly service, and all such as shall be found slack and negligent in resorting to the Church, having no great nor urgent Cause of absence, they shall straightly call upon them, and after due admonition if they amend not, they shall denounce them to the Ordinary.

47. Item, That the Churchwardens of every Parish, shall deliver unto our Visitors the Inventories of Vestments, Copes, and other Ornamentals, Plate, Books, and specially of Graples, Couchers, Legends, Processionals, Manuals, Hymnals Portnelles, and such like appertaining to their Church.

48. Item

48. Item, That weekly upon Wednesdaies and Fridaies, not <sup>Service on</sup> bring Holydaies, the Curate at the accustomed hours of service, <sup>Wednesdaies] and Fridaies.]</sup> shall resort to Church, and cause warning to be given to the people by knocking of a Bell, and say the Letany and prayers.

49. Item, because in divers Collegiate, and also some Parish <sup>Continuance</sup> Churches heretofore, there have been livings appointed for the <sup>of singing in</sup> maintenance of men and children to use singing in the Church, by <sup>the Church,</sup> means whereof the laudable service of Musick hath been had in estimation, and preserved in knowledge: the Queens Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said Science, neither to have the same in any part so abused in the Church, that thereby the Common prayer should be the worse understood of the hearers, willetch and commandeth, that first no alterations be made of such assignments of living, as heretofore hath been appointed to the use of singing of Musick in the Church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common prayers in the Church, that the same may be as plainly understood, as if it were read without singing, and yet nevertheless for the comfort of such that delight in Musick, it may be permitted, that in the beginning, or in the end of Common prayers, either at Morning or Evening, there may be sung an Hymn, or such like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised, having respect unto the sentence of the Hymn may be understood and perceived.

50. Item, because in all alterations, and specially in Rites and Ceremonies, there happen discords amongst the people, and thereupon slanderous words and railings, whereby charity the knot of all Christian society is loosed: the Queens Majesty being most desirous of all other earthly things, that her people should live in charity both towards God and man, and therein abound in good works, willetch and straightly commandeth all manner of her Subjects, to forebear all vain and contentious disputations in matters of Religion, and not to use in despite or rebuke of any person, these contentious words, Hereticke or papistical Hereticke, Schismaticke or Schismatary, or any such like words of reproach. But if any manner of person shall deserve the accusation of any such, that first he be charitably admonished thereof, and if that shall not amend him, then to denounce the offender to the Ordinary, or to some higher power, having authority to correct the same.

Against slanderous and infamous words.

51. Item, because there is a great abuse in the Printers of Bookes, which for covetousnesse chiefly, regard not what they Print, so they may have gain, whereby ariseth the great disorder by publication of unfruitful, vain, and infamous Bookes, and papers: The Queens Majestie straightly chargeth and commandeth, that no manner of person shall print any manner of Book or paper, of what sort, nature, or in what Language soever it be, except the same be first licensed by her Majestie, by expresse words in writing, or by six of her privy Councel: or be perused and licensed by the Arch-bishops of Canterbury and York, the Bishop of London, the Chancellours of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place where any such shall be printed, or by two of them, whereof the Ordinary of the place to be alwayes one. And that the names of such as shall allow the same, to be added in the end of every such work, for testimony of the allowance thereof. And because many Pamphlets, Playes, and Ballads, be oftentimes printed, wherein regard would be had, that nothing therein should be either heretical, seditious, or unseemly for Christian ears: Her Majestie likewise commandeth that no manner of person shall enterprise to print any such, except the same be to him licensed by such her Majesties Commissioners, or three of them, as be appointed in the City of London, to hear and determine divers causes Ecclesiastical, tending to the execution of certain Statutes, made the last Parliament, for uniformity of order in Religion. And if any shall sell or utter any manner of bookes and papers, being not licensed as is abovesaid: that the same party shall be punished by order of the said commissioners, as to the quality of the fault shall be thought meet. And touching all other bookes of matters of Religion, or Politie, or Governance, that have been printed, either on this side the Seas, or on the other side, because the diversity of them is great, and that there needeth good consideration to be had of the particularities thereof, her Majestie referreth the prohibition or remission thereof to the order which her said Commissioners, within the City of London shall take and notifye. According to the which, her Majestie straightly chargeth and commandeth all manner of her Subjects, and especially the Wardens and Company of Stationers to be obedient, Provided that these orders do not extend to any prophane Authors and Workes in any Language that have been heretofore commonly received or allowed in any of the Universities and Schools, but the same may be printed and used as by good order they were accustomed.

52. Item, Although Almighty God is alwayes to be honoured withal manner of reverence that may be devised: yet of all other times, in time of Common prayer, the same is most to be regarded. Therefore it is to be necessarily received, that in time of the Letanie, and all other Collects, and common Supplications to Almighty God, all manner of people shall devoutly and humbly kneel upon their knees, and give ear thereunto, and that whensoever the name of Iesus shall be in any Lesson, Sermon, or other wise in the Church pronounced, that due reverence be made of all persons young and old, with lowliness of countenance, and uncovering of heads of the menkinde, as therunto both necessarily belong, and heretofore hath been accustomed.

Reverence of  
Prayers.

Honour to the  
name of Iesus.

53. Item, That all Ministers and Readers of publick Prayers, Curates to Chapters, and Homilies, shall be charged to read leasively, plainly, read distinctly, and distinctly, and also such as are but mean Readers, shall peruse over before once or twice the Chapters and homilies, to the intent they may read to the better understanding of the people, and the more encouragement of godlinesse.

### An Admonition to simple men, deceived by malitious.

THE QUEENS Majestie being informed, that in certain places of the Realm, sundry of her native Subjects, being called to Ecclesiastical Ministry of the Church, be by sinister perswasion and perverbe construction, induced to have some scruple in the form of an Oath, which by an Act of the last Parliament is prescribed to be required of others persons, for the recognition of their Allegiance to her Majestie, which certainly never was ever meant, nor by any equity of words or good sense can be thereof gathered: would that all her loving Subjects should understand, that nothing was, is, or shall be meant or intended by the same Oath, to have any other duty, allegiance, or bond required by the same Oath, then was acknowledged to be due to the most worthy Kings of famous memory, R. Henry the 8. her Majesties Father, or R. Edward the sixt, her Majesties Brother.

And further her Majestie forbiddeth all manner her Subjects, to give ear or credit to such perverbe and malicious persons, which most sinisterly and maliciously labour to trouble to her loving Subjects, both by words of the said Oath it may be collected, that



the Kings or Queens of this Realm, possessors of the Crown, may challenge authority and power of Ministry of Divine service in the Church, wherein her said Subjects be much abused by such evil disposed persons. For certainly her Majesty neither doth, nor ever will challenge any authority, then that was challenged and lately used by the said noble Kings of famous memory, K. Henry the 8. and K. Edward the 6th, which is, and was of ancient time due to the Imperial Crown of this Realm, that is, under God to have the Sovereignty and rule over all manner of persons born within these her Realmes, Dominions and Countreies, of what estate, either Ecclesiastical or Temporal soever they be, so as no other foreign power shall or ought to have any superiority over them. And if any person that hath conceived any other sense of the form of the said Oath, shall accept the same Oath with this interpretation, sense or meaning, her Majesty is well pleased to accept every such in that behalf, as her good and obedient Subjects, and shall acquit them of all manner of penalties contained in the said Act, against such as shall peremptorily or obstinately take the same Oath.

#### For Tables in the Church.

**W**hereas her Majesty understandeth, that in many and sundry parts of the Realm, the Altars of the Churches be removed, and Tables placed for the administration of the holy Sacrament, according to the form of the Law therefore provided: And in some other places, the Altars be not yet removed, upon opinion conceived of some other order therein to be taken by her Majesty's Visitors. In the other whereof, saving for an uniformity, there seemeth no matter of great moment, so that the Sacrament be duly and reverently ministered. Yet for observation of one uniformity through the whole Realm, and for the better imitation of the Law in that behalf, it is ordered, that no Altar be taken down, but by oversight of the Curate of the Church and the Churchwardens or one of them at the least, wherein no riotous or disorderly manner to be used. And that the Holy Table in every Church be decently made, and set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shall be appointed by the Visitors, and so to stand, saving when the Communion of the Sacrament is to be distributed: at which time the same shall be so placed in good sort within the Chancel, as whereby the Minister may be more conveniently heard of the Communicants.

cants, in his prayer and ministration, and the Communicants also more conveniently, and in more number Communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stood before.

Item, Where also it was in the time of R. Edward the first <sup>The Sacra-  
mental bread</sup> used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to this holy Mysterie, being the Sacraments of the body and Blood of our Saviour Jesus Christ, that the same Sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compasse and thickness, as the usuall bread and water, heretofore named singing Cakes, which served for the use of the private Masse.

The form of bidding the prayers to be used generally in this uniform sort.

**Y**e shall pray for Christs holy Catholick Church, that is, for the whole Congregation of Christian people, dispersed throughout the whole world, and specially for the Church of England and Ireland. And herein I require you most specially to pray for the Queens most excellent Majesty, our sovereign Lady Elizabeth, Queen of England France and Ireland, defender of the Faith, and Supreme governour of this Realm, as well in Causes Ecclesiastical as Temporal. You shall also pray for the Ministers of Gods holy word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. You shall also pray for the Queens most honorable Counsel, and for all the Nobility of this Realm, that all and every of these in their calling, may serve truly and painfullly to the glory of God, and edifying of his people, remembering the account, that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in true faith and fear of God, in humble obedience and brotherly charity one to another. Finally let us praise God for all those that are departed out of this life in the faith of Christ, and pray unto God, that we may have grace for to direct our lives after their good example, that after this life, we wish them may be made partakers of the glorious Resurrection in the life everlasting.

And this done, shew the holy dayes and  
fasting dayes.

**A**LL and singular which Injunctions, the Queene's Majestie administred unto her Clergy, and to all other her loving Subjects, straightly charging and commanding them to observe and keep the same upon pain of deprivation, sequestration, of fruits and benefices, suspension, excommunication, and such other correction, as to Ordinaries, or other having Ecclesiastical Jurisdiction, whom her Majestie hath appointed or shall appoint for the due execution of the same, shall be seen convenient, charging and commanding them to see these Injunctions observed and kept of all persons being under their jurisdiction, as they will answer to her Majestie for the contrary. And her highness pleasure, is that every Justice of peace being required, shall assist the Ordinaries and every of them, for the due execution of the said Injunctions.

## Articles



# ARTICLES

AGREED UPON

By the ARCH-BISHOPS and  
BISHOPS of both Provinces, and  
the whole CLERGIE;

In the Convocation holden at LONDON,  
in the year, 1562.

For the avoiding of diversities of opinions,  
and for the establishing of Consent touch-  
ing true RELIGION.

Reprinted by His MAJESTIES Command-  
ment: with His Royal Declaration  
prefixed thereunto.



LONDON,

Printed by *Bonham Norton* and *John Bill*, Printers  
to the Kings most Excellent Majestie, 1630.

# ARTICLES

AGREED UPON

By the Arch-Bishops and

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In the Convention holden at London

in the year 1562.

For the avoiding of diversities of opinions  
and for the establishing of Common prayer  
in the Religion.

Reprinted by His Majesty's Command  
in: with His Royal Declaration  
prefixed thereto.



LONDON

Printed by Iohn Norton and Iohn W. Plant  
at the Kings-mill in Fleet-street 1562.



HIS  
**MAJESTIES**  
**DECLARATION.**



Being by Gods Ordinance, according to Our just Title, *Defender of the Faith*, and supream Governour of the Church within these Our Dominions, We hold it most agreeable to this Our Kingly Office, and Our own Religious zeal, to conserve and maintain the Church committed to Our charge in the unity of true Religion, and in the bond of peace: and not to suffer unnecessary Disputations, altercations, or questions to be raised, which may nourish faction both in the Church and Commonwealth. We have therefore upon mature deliberation and with the advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following; That the Articles of the Church of England (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to Gods word: which We do therefore ratifie and confirm, requiring all our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new printed, and this Our Declaration to be published therewith.

That

That we are supream Governour of the Church of England: and that if any difference arise about the external policy, concerning *Injunctions, Canons*, or other *Constitutions* whatsoever there to belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our broad Seal so to do: and We approving their said Ordinances and *Constitutions*, providing that none be made contrary to the Laws and Customes of the Land.

That out of Our Princely care, that the Churchmen may do the work which is proper unto them; the Bishops and Clergy from time to time in Convocation, upon their humble desire shall have licence under Our broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England now established: from which We will not endure any varying, or departing in the least degree.

That for the present, though some Differences have been ill raised, yet we take comfort in this, that all Clergy-men within our Realm, have alwayes most willingly subscribed to the Articles established, which is an Argument to Us, that they all agree in the true usual literal meaning of the said Articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them, which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years,

in different times and places, exercis'd the Church of Christ: We will that all further curious search be laid aside, and these disputes shut up in Gods promises, as they be generally set forth to Us, in the holy Scriptures; and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: And shall not put his own sense or Comment to be the meaning of the Article, but shall take it in the literal and Grammatical sense.

That if any publick Reader in either Our Universities, or any Head or Master of a Colledge, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any publick disputation, or suffer any such to be held either way, in either the Universities or Colledges respectively; or if any Divine in the Universities shall preach or print any thing either way, other then is already established in Convocation with Our Royal assent: he, or they the offenders, shall be liable to Our displeasure, and the Churches censure in our Commission Ecclesiastical, as well as any other: and We will see there shall be due execution upon them.

## M                      ARTICLES

[illegible]

will as any other; and We will be there shall be due  
 Church discipline in our Commission Heralds, as  
 before, shall be liable to Our discipline, and the  
 of our with Our Royal officers; be, or any the  
 of the University shall preach or print any thing  
 of the University; or if any Divine  
 shall any more be held in any way, in either the  
 and therefore we hold any public disputation, or  
 at any new law, or any Article, or shall publicly  
 any, or any Island, or a College, or any  
 That if any public Heretic, or other Our Majesty  
 Government, or any

## ARTICLES

M

# ARTICLES OF RELIGION.

Of faith in the holy Trinity.

**T**here is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2.

Of the Word or Son of God, which was made very man.

**T**he Son, which is the Word of the Father, "begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

3.

Of the going down of Christ into Hell.

**A**s Christ died for us, and was buried: so also is he to be believed, that he went down into Hell. Nam Corpus usque ad resurrectionem in Sepulchro fuit, spiritus ab illo emissus cum spiritibus qui in carcere sive in inferno detinebantur fuit, illisq; predicavit, quemadmodum testatur Petri locus. Sic

Artic. Edw. 6.

M 2

4. Of



4.

## Of the resurrection of Christ,

**C**hrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

5.

## Of the Holy Ghost.

Non habetur in R. Edward 6. Artic.

**T**he Holy Ghost, proceeding from the Father and the Son, is of one substance, Majesty and Glory, with the Father and the Son, very and eternal God.

6.

## Of the sufficiency of the holy Scriptures for salvation.

\* Licet interdum à fidelibus ut pium & condicibile ad ordinem & decorum administratur.

**H**oly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

## Of the names and numbers of the Canonical Books.

*Non habetur in R. Edw. 6. Artic.*

**G**enesis.

**E**xodus.

Leviticus.

Numeri.

Deuteronomium.

Josue.

Judges.

Ruth.

The 1. Book of Samuel.

The 2. Book of Samuel.

The 1. Book of Kings.

The 2. Book of Kings.

The 1. Book of Chron.

The 2. Book of Chron.

The 1. Book of Esdras.

The 2. Book of Esdras.

The Book of Hester.

The Book of Job.

The Psalms.

The Proverbs.

Ecclesiastes, or Preacher.

Cantica, or songs of Salom.

4. Prophets the greater.

12. Prophets the lesse.

Ans

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners but yet doth not apply them to establish any doctrine; Such are these following.

The 3. Book of Eldras.  
The 4. Book of Eldras.  
The Book of Tobias.  
The Book of Judith.  
The rest of the Book of Hester.  
The Book of Wisdom.  
Jesus the son of Sirach.

Baruch the Prophet.  
The song of the three children.  
The Story of Susanna.  
Of Bell and the Dragon.  
The prayer of Manasses.  
The 1. Book of Maccabees.  
The 2. Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive and account them Canonical.

7.

### Of the Old Testament.

The old Testament is not contrary to the New, for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Therefore they are not to be heard, which feign that the old Fathers did look onely for transitory promises. "Although the Law given from God by Moses, as touching Ceremonies and Rites, do not binde Christian men, nor the civill precepts thereof ought of necessity to be received in any Common wealth: yet notwithstanding, no Christian man whatsoever, is free from the Obedience of the Commandments, which are called Moral.

Testamentum  
vetus, quasi  
novo contra-  
rium sit, non  
est repudian-  
dum sed reti-  
nendum.

Vid. hæc Ast.  
18. notata ex  
R. Edwardi.

8.

### Of the three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly Called the Apostles Creed, ought thorowly to be received and believed, for they may be proved by most certain warrant of holy Scripture.

Of

9.

## Of Original or Birth-sin.

\* Et hodie  
Anabaptistæ  
repetunt.

**O**riginal sin standeth not in the following of Adam, (as the Pelagians do vainly talk \*) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek *φύσις σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confesse, that concupiscence and lust, hath of it self the nature of sin.

*De Gratia.*

**G**ratia Christi seu S. spiritus qui per eundem datur, cor lapideum auferit & dat cor carneum: Atque licet ex nolentibus quæ recta sunt, volentes faciat; & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert, & nemo hæc de causâ cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari. *Artic. Edward. 6. decimus*

10.

*Of Free-will.*

**T**he condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Of

11.

## Of the Justification of man.

**WE** are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or desertings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

*Hæc non habetur in Reg. Edward 6. Artic.*

*Justificatio ex sola Fide Jesu Christi, Christiano-*

*en sensu quo in Homilia de justificatione explicatur est certissima & saluberrima ram doctrina, sic in Reg. Edward 6. Artic. 11.*

12.

## Of good works.

**A**lbeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, in so much that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

*Hic Artic. non habetur in Reg. Edward 6. Articulis.*

13.

## Of works before Justification.

**W**orks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, (as our School-Authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14.

## Of works of Supererogation.

**V**oluntary works, better, other and above Gods Commandments, which they call works of Supererogation, cannot be done without arrogancy and impiety. For by them men do declare

*clare*

clare that they do not only render unto God as much as they are bound to do, but that they do more for his sake, then of bounden duty is required : Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15.

Of Christ alone without sin.

Christ in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void both in his flesh, and in his Spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world : and sin (as St. Iohn saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

*Blasphemia in Spiritum Sanctum.*

EST cum quis verborum Dei manifestè perceptam veritatem, ex malicia & obfirmatione animi, convitiis insectatur, & hostiliter insequitur. Atque huiusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt scelere, unde peccati hoc genus irremissibile à Domino appellatur & affirmatur *Artic. 16. Edwardi. 6.*

16.

Of sin after Baptisme.

Not every deadly sin willingly committed after Baptisme, is sin against the holy Ghost, and unpardonable. Therefore the grant of repentance is not to be denied to such as fall into sin after Baptisme. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, to deny the place of forgiveness to such as truly repent.

O



17.

## Of Predestination and Election.

**P**redestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be indured with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minde to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth frequently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous then desperation.

Furthermore, we must receive Gods promises, in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the *Words of God*.

*Omnes obligantur ad moralia legis praecepta servanda.*

**L**Ex à Deo data per Moysen, licet quoad ceremonias & ritus Christianos non astringat, neque civilia eis praecepta in aliqua Repub. necessario recipi debeant, nihilominus ab obedientia mandatorum quae moralia vocantur, nullus quantumvis Christianus est solutus: quare illi non sunt audiendi qui sacras literas tantum

tantum infirmis datas esse perhibent, & spiritum perpetuo jactant à quo sibi quæ prædicant, suggeri asserunt: quanquam cum S. Scripturis apertissime pugnent. *Art. Edward. 6. 19.*

18.

Of obtaining eternal salvation only by the Name of Christ.

**T**hey also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

19.

Of the Church.

**T**he visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered, according to Christ's Ordinance, to all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred: So also the Church of Rome hath erred, not onely in their living and manner of ceremonies, but also in matters of faith.

20.

Of the authority of the Church.

**T**he Church hath power to decree Rites or Ceremonies, and authority in controversies of faith: And yet it is not lawful for the Church to ordain any thing that is Contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

21.

Of the authority of general Councils.

**G**eneral Councils may not be gathered together without the Commission and will of Princes; and when they be gathered together (for as much as they be an assembly, of men, whereof all be not governed with the Spirit and Wits

of God) they may erre, and sometime have erre, then in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22.

## Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration, aswell of Images, as of Reliques, and also invocation of Saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23.

## Of ministring in the Congregation.

It is not lawful for any man to take upon him the Office of publick preaching, or ministring the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick authority given unto them in the Congregation, to call and send ministers into the Lords vineyard.

24.

## Of speaking in the Congregation, in such a tongue as the people understandeth.

It is a thing plainly repugnant to the word of God, [and the practise of the Primitive Church,] to have publick prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

Hæc clausula non habetur in Edward. 6. Artic.

25.

## Of the Sacraments.

Sacraments ordained of Christ be not onely badges or tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signes of grace and Gods good will towards us, by the which he doth work invisibly in us, and doth not onely quicken, but also strengthen and confirm our faith in him.

Dominus noster Iesus Christus, Sacramentis numero paucissimis, observantia facillimis,

significatione ratiſſimis, societatem novi populi colligavit, sicut est Baptismus & Co-

"There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

"Those five commonly called Sacraments, that is to say, confirmation, Penance orders, Matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures but yet have not like nature of Sacraments with Baptisme and the Lords Supper, for that they have not any visible signe or ceremony ordained of God.

Hæc notata  
non habentur  
in Edv. 6,  
Artic.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such onely, as worthily receive the same, † they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

† Idq; non ex  
opere (ut qui-  
dam loquun-  
tur) operato:  
quæ vox ut peregrina est, Sacris literis ignota, sic parit sensum: minimè pium sed admodum  
superstitiosum, Artic. Edward. 6.

26.

Of the unworthinesse of the Ministers, which hinder not the effect of the Sacraments.

**A**lthough in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet so far as they do not the same in their own name, but in Christs, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them, which be effectual, because of Christs institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgement be deposed.

27. Of

27.

## Of Baptisme.

**B**aptisme is not onely a signe of profession, and mark of difference, whereby Christian men are discerned from others that be not Christianed: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receive Baptisme rightly, are & grafted into the Church: the promises of the forgiveness of sin, of our adoption to be the sons of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by vertue of prayer unto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28.

## Of the Lords Supper.

**T**he Supper of the Lord is not onely a signe of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our Redemption by Christs death. Insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break, is a partaking of the body of Christ: and likewise the Cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the supper of the Lord, cannot be proved by holy Scripture: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

lois simul esse non possit, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus in multis & diversis locis eodem tempore praesens esse non potest. Et quoniam ut tradunt sacrae litterae, Christus in coelum fuit sublatus, & ibi usque ad finem seculi est permanens, non debet quisquam fidelium carnis ejus & sanguinis Realem & corporalem (ut loquuntur) praesentiam in Eucharistia vel credere vel profiteri. R. Edwardi 6. Artic.

Quum natura humana veritas requiratur, ut unus ejusdemque hominis Corpus in multis

"The body of Christ is given, taken, and eaten, in the Supper, *Hae notata non habentur in Reg. Edwardi 6. Artic.*  
 "per onely after an heavenly and spiritual manner, And the meane  
 "whereby the body of Christ is received and eaten in the Supper,  
 "is falsly.

The



The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about, lifted up, and worshipped.

29.

Of the wicked which eat not the body of Christ in the use of the Lords Supper.

Non habetur  
hic Artic. in  
R. Edv. sexti.

**T**he wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign of Sacrament of so great a thing.

30.

Of both kinds,

**T**he Cup of the Lord is not to be denied to the Lay-people. For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministered to all Christian men alike.

31.

Of the one oblation of Christ finished upon the Cross.

**T**he offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32.

Of the marriage of Priests

Non habetur  
hac nota-  
ta in R. Ed-  
vard. 6. Artic.

**B**ishops, Priests and Deacons are not commanded by Gods law, either to vow the estate of single life, or to abstain from marriage: "therefore it is lawful also for them, as for all other Christian

Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33.

Of excommunicate persons, how they are to be avoided.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, untill he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34.

Of the traditions of the Church.

It is not necessary that Traditions and ceremonies be in all places one or utterly like, for at all times they have been divers, and may be changed according to the diversity of countries, times, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church, hath authority to ordain, change and abolish Ceremonies or Rites of the Church, ordained only by mans authority, so that all things be done to edifying.

35.

\* Of Homilies.

The second Book of Homilies, the several titles whereof we have joyned under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of Edward the sixth: and therefore we judge them to be read in Churches by the Ministers

Non habentur hæc notata in Edv. 6. Artic.

\* Homiliae numero Ecclesiae Anglicanae per instructiones Regiae editae atque commendatae sunt atque salutares, doctrinamque ab omnibus amplectendam continent.

Printers diligently and distinctly, that they may be understood of the people.

## Of the names of the Homilies.

- 1 **O**F the right use of the Church.
- 2 Against peril of Idolatry.
- 3 Of repairing and keeping clean of Churches.
- 4 Of good works, first of Fasting.
- 5 Against gluttony and drunkenness.
- 6 Against excess of apparel.
- 7 Of Prayer,
- 8 Of the place and time of prayer.
- 9 That common Prayers and Sacraments ought to be ministered in a known tongue.
- 10 Of the reverent estimation of Gods Word.
- 11 Of almes doing.
- 12 Of the nativity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimony.
- 19 Of Repentance.
- 20 Against Idleness.
- 21 Against Rebellion.

*De libro precatationum & ceremoniarum Ecclesie Anglicane.*

**L**iber qui nuperrime autoritate Regis & Parliamenti Ecclesie Anglicane traditus est, continens modum & formam orandi & Sacramenta administrandi in Ecclesia Anglicana: similiter & libellus eadem autoritate editus de ordinatione ministrorum Ecclesie, quoad doctrinae veritatem, pii sunt, & salutari doctrinae Evangelii

Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrant, atque ideo ab omnibus Ecclesiæ Anglicanæ fidelibus membris, & maxime à ministris verbi cum omni promptitudine animorum & gratiarum actione; recipiendi, approbandi, & populo Dei commendandi sunt. Artic. R. Edward. 6.

## 36.

## Of Consecration of Bishops and Ministers.

The book of Consecration of Archbishops, and Bishops, and Ordering of Priests, and Deacons, lately set forth in the time of Edward the first, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and ordering: neither hath it any thing, that of it self is superstitious and ungodly. And therefore, whosoever are consecrated or ordered according to the Rites of that book, since the second year of the afore-named King Edward, unto this time, or hereafter shall be consecrated, or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

## 37.

## Of the civil Magistrates.

The Queens Majesty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the Queens Majesty the chief government, by which titles we understand the minds of some dangerous folkes to be offended: we give not our Princes the ministering, either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative which we see to have been given alwayes to all godly Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil doers.

Rex Angliæ  
est supremum  
caput in ter-  
ris post Chri-  
stum Ecclesiæ  
Anglicanæ &  
Hiberniæ  
Artic. Edv. 6.  
Hæc notata  
non habentur  
in Artic.  
Edward. 6.

Magistratus  
civilis est à  
Deo ordina-  
tus atque pro-  
batus, quamobrem illi non solum propter iram, sed etiam propter conscientiam obediendum est. *Artic. R. Ed. 6.*

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawfull for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

38.

Of Christian mens goods, which are not common.

The riches and goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding every man ought of such things as he possideth, liberally to give almes to the poore, according to his ability.

39.

Of a Christian mans oath.

As we confesse that both the taking and the swearing is forbidden Christian men by our Lord Iesus Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may sweare when the Magistrate requireth in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgement and equity.

R. Ed. 6. Art. 39.

*Resurrectio mortuorum nondum est facta.*

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertinet, qui per Christi gratiam a morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est: tunc enim vita defunctis (ut scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive pramia sive poenas reportet. *Art. R. Ed. 6.*

R. Ed.



R. Ed. 6. Art. 40.

*Defunctorum animæ neque cum corporibus intereant, neque otiose dormiant.*

**Q**ui animas defunctorum prædicant usque ad diem iudicii absq; omni sensu dormire, aut illas asserunt una cum corporibus mori, et extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, profusa dissentiant.

R. Edv. 6. Art. 41.

*Millenarii.*

**Q**ui *Millenariorum* fabulam revocare conantur, sacris literis adverlantur, & in Judaica deliramenta sese præcipitant.

R. Edv. Art. 42.

*Non omnes tandem servandi sunt.*

**H**ic quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à iustitia divina penas de admissis flagitiis luerunt.

The Ratification.

**H**is Book of Articles, before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and content of our Sovereign Lady *Elizabeth* by the grace of God of England, France and Ireland Queen Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hand of the Arch-Bishop and Bishops of the upper House, and by the subscription of the whole Clergie in the neither house in their Convocation, in the year of our Lord 1571.

THE TABLE.

- 1 Of faith in the Trinity.
- 2 Of Christ the Son of God.
- 3 Of his going down into hell,

02

4. Of

- 4 Of his Resurrection.
- 5 Of the holy Ghost.
- 6 Of the sufficiency of the Scripture.
- 7 Of the old Testament.
- 8 Of the three Creeds.
- 9 Of the original sin.
- 10 Of free-will.
- 11 Of Iustification.
- 12 Of good works.
- 13 Of works before iustification.
- 14 Of works of supererogation.
- 15 Of Christ alone without sin.
- 16 Of sin after Baptisme.
- 17 Of Predestination and Election.
- 18 Of obtaining salvation by Christ.
- 19 Of the Church.
- 20 Of the authority of the Church.
- 21 Of the authority of the General councils.
- 22 Of purgatory.
- 23 Of ministring in the Congregation.
- 24 Of speaking in the Congregation.
- 25 Of the Sacraments.
- 26 Of the worthinesse of Ministers.
- 27 Of Baptisme.
- 28 Of the Lords Supper.
- 29 Of the wicked which eat not the body of Christ.
- 30 Of both kinds.
- 31 Of Christs one oblation.
- 32 Of the marriage of Priests.
- 33 Of excommunicate Persons.
- 34 Of traditions of the Church.
- 35 Of Homilies.
- 36 Of consecration of Ministers.
- 37 Of civil Magistrates.
- 38 Of Christian mens goods.
- 39 Of a Christian mans oath.
- 40 Of the Ratification.

Anno primo Regina Eliz. cap. 2.

There shall be Uniformity of Prayer,  
and Administration of Sa-  
craments.

**W**Here at the death of our late Sovereign Lord King Edward the 6th. there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church

of England, which was set forth in one Book, entituled, The Book of Common Prayer & Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the 5th. and 6th. years of our said late Sovereign Lord King Edward the 6th. entituled An

Act for the Uniformity of Common Prayer, and Administration of the Sacraments; the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God,

and discomfort to the professors of the truth of Christs Religion: Be it therefore enacted by the Authority of this present Parliament, That the said Statute of repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of the Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the feast of the Nativity of St. John Baptist next coming, And that the said Book, with the Order of Service, and of the administration of Sacraments, Rites and Ceremonies, with the Alteration and Additions therein added and appointed by this Statute, shall stand and be from and after the said feast of the Nativity of St. John Baptist, in full force and effect, according to the Tenour and effect of this Statute; any thing in the foresaid Statute of repeal to the contrary notwithstanding.

And be it further enacted by the Queens Highnesse, with the assent

Stat. 5. & 6.  
Ed. 6. 1.

Stat. 1. M. 2.

A Repeal of the Statute 1 M. 2. & the book of Common Prayer shall be of effect.

The Book of Common Prayer shall be used, 8. Eliz.

The alteration of the book set forth 5. & 6. Ed. 6. 1.

The forfeiture of those which use any other Service than the Book of Common Prayer.

The penalty for depraving the Book of Common Prayer.

assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral or Parish or Church, or other place within this Realm of England, Wales, & the Marches of the same, or other the Queens Dominions, shall from and after the feast of the Nativity of St. John Baptist next coming, be bounden to say and use the Mattens, Evening, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said Book so authorized by Parliament, in the said 5. and 6. years of the reign of King Edward the 6th. with one alteration or addition of certain Lessons, to be used on every Sunday in the year, and the form of the Litanie altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicantes, and none other, or otherwise.

And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or Minister the Sacraments from and after the feast of the Nativity of St. John Baptist next coming refuse to use the said Common Prayer or to Minister the Sacraments in such Cathedral or Parish Church, or other places, as he shall use to minister the same, in such order or form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately, standing in the same, use any other Rite, Ceremony, Order, Form or manner of Celebrating the Lords Supper, openly or privately, Mattens, Evening, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Book (open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, Commonly called the Service of the Church) or shall preach, declare or speak any thing in the derogation or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof fully convicted, according to the Laws of this Realm, by verdict of 12. men, or by his own Confession, or by the Notorious evidence of the Fact, shall lose and forfeit to the Queens Majesty, her Heirs and successors, for his first offence, the profit of his spiritual Benefices or Promotions, coming or accruing in the whole year next after his conviction. And also that the person so convicted, shall for the same offence, suffer imprisonment for the space of 6. months without Bail or mainprise.

And if any such person once convicted of any offence concerning the premises, shall after that first conviction offend, and be thereof in form aforesaid lawfully convicted, that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived, ipso facto, of all his spiritual Promotions, and that it shall be lawful to all Bishops or Deacons of all and singular the same spiritual Promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead.

The penalty for the second offence.

And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending, and convicted the third time, shall be deprived, ipso facto, of all his spiritual Promotions, and also shall suffer imprisonment during his life.

The penalty for the third offence.

And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any spiritual Promotion, that then the same person so offending and convicted, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Penance.

The penalty of an offender having no spiritual Promotion.

And if any person, not having any spiritual Promotion, after his first conviction shall offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted, that the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Ascension of St. John Baptist next coming, shall in any Enterludes, Plays, Songs, Rymes, or by other open words, declare or speak any thing in the derogation, degrading or despising of the same book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Parson, Vicar or other Minister, in any Cathedral or Parish Church, or in Chappel, or in any other place, to sing or say any Communion or open prayer, or to minister any Sacrament, otherwise, or in any other manner and form than is mentioned in the said book, or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish Church, Chappel, or any other place, to sing or say common and open prayer, or to minister the Sacraments,

The forfeiture of them which do any thing or speak in the derogation of the book of Common Prayer.

For sending other Prayer to be said or sung. Coke pla. fol. 312.



The forfei-  
ture of an  
hundred  
Marks for the  
first offence;  
Dyer fol. 203.

231. 323.  
The forfei-  
ture of four  
hundred  
marks for the  
second of-  
fence.

The forfeiture  
of the third  
offence.

The penalties  
if the party  
convicted do  
not pay his  
forfeiture  
within the  
time limited.

Every person  
shall resort to  
the Church  
upon the Ho-  
ly dayes.

ments, or any of them in such manner and form, as is mentioned in the said book: That then every such person being thereof lawfully convicted, in form above said, shall forfeit to the Queen our Sovereign Lady, her Heires and Successors, for the first offence an hundred marks.

And if any person or persons being once convicted of any such offence, afterwards offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted, That then the same person so offending and convicted, shall for the second offence forfeit to the Queen our Sovereign Lady, her Heires and Successors, four hundred marks.

And if any person, after he in form aforesaid shall have been twice convicted of any offence, concerning any of the last recited offences, shall offend the third time, and be thereof in form above said lawfully convicted, That then every person so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen, all his goods and Chattels, and shall suffer Imprisonment during his life.

And if any person or persons, that for his first offence concerning the premises shall be convicted in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction, That then every person so convicted, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer Imprisonment by the space of six monthes without Baple or mainprize.

And if any person or persons, that for his second offence concerning the premises shall be convicted in form aforesaid, do not pay the said sum, to be paid by vertue of his Conviction and this Statute, in such manner and form as the same ought to be paid, within six weeks next after his said second conviction, that then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer Imprisonment during twelve monthes without baple or mainprize.

And that from and after the said Feast of the Nativity of St. John Baptist next coming, all and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawful reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place where Common Prayer and

service of God shall be used, in such time of let upon every Sunday, and other dayes ordained and used to be kept as holy dayes, and then and there to abide orderly and soberly, during the time of the Common Prayer, Preaching or other service of God, there to be used and ministered, upon pain of punishment by the censures of the Church. And also upon pain that every person so offending, shall forfeit for such offences twelvecpence, to be levied by the Church wardens of the Parish where such offence shall be done, to the use of the poore of the same Parish, of the goods, lands and tenements of such offender, by way of distresse.

The forfeit  
for not com-  
ing to Church  
32. Eliz.

And for due Execution hereof, the Queens most excellent Majesty, the Lords Spiritual, and all the Commons in this present Parliament assembled, do in Gods name earnestly require and charge all the Archbishops, Bishops and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true Execution hereof may be had throughout their Diocesse and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people, for neglecting this good and wholesome Law.

And for their Authority in this behalf, be it further enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and all other their Officers, exercising Ecclesiastical Jurisdiction, as well in place exempt, as not exempt, within their Diocesse, shall have full power and authority by this Act, to reform, correct and punish by Censures of the Church, all and singular persons which shall offend within any their Jurisdictions of Diocesse, after the said Feast of the Nativity of St. John Baptist next coming, against this Act and Statute: any other Law, Statute, Privilege, Liberty or Provision, heretofore made, had or suffered, to the contrary notwithstanding.

The Ordina-  
ry may punish  
Offenders by  
the Censures  
of the Church

And it is Ordained and enacted by the Authority aforesaid, That all and every Justices of Oyer and Determiner, or Justices of Assize, shall have full power and Authority in every of their Open and general Sessions, to enquire, hear and determine, all and all manner offences, that shall be committed or done, contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Proccesse for the Execution of the same, as they may do against any person being indicted before them of trespassse, or lawfully convicted there-  
of.

Which Jus-  
tices may pu-  
nish their of-  
fences.

A Bishop may joyn with the Iustices to enquire of offenders.

Provided alwayes, and be it enacted by the Authority aforesaid, that all and every Archbishop and Bishop, shall or may at all times and times, at his liberty and pleasure, joyn and associate himself by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assize, at every of the said open and General Sessions to be holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

At whose charges the books of Common prayer shall be gotten.

Provided also and be it enacted by the Authority aforesaid, That the books concerning the said Services, shall at the Costs and charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. Iohn Baptist next following; and that all such Parishes and Cathedral Churches, or other places, where the said books shall be attained and gotten before the said Feast of the Nativity of Saint Iohn Baptist, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in Use, according to this Act.

Within what time offenders shall be Impeached.

And be it further enacted by authority aforesaid, That no person or persons shall be at any time hereafter Impeached, or otherwise molested, of, or for any of the offences abovementioned, hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof Indicted at the next General Sessions to be holden before any such Iustices of Oyer and Determiner, or Iustices of Assize, next after any offence committed or done contrary to the tenour of this Act.

Trial of Peers

Provided alwayes, and be it ordained and enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence abovementioned, shall be tried by their Peers.

Chief Officers of Cities and Boroughs shall enquire of offenders.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all the Mayors, Bapstiffs, and other head Officers, of all and singular Cities, Boroughs, and Towns Corporate, within this Realm, Wales, and the Marches of the same, to the which Iustices of Assize, is not commonly repaired, shall have full power and authority by vertue of this Act, to enquire, hear and determine the offences abovesaid, and every of them, yearly within fifteen dayes after Easter, and St. Michael the Archangel, in like manner and form as Iustices of Assize, and Oyer and Determiner may do.

The Ordinaries Iurisdiction in their Cases.

Provided alwayes, and be it Ordained and Enacted by the Authority aforesaid, that all and singular Arch-bishops and Bishops,

shops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiastical Jurisdiction, shall have full power and authority by vertue of this Act, as well to enquire in their Visitation, and elsewhere within their Jurisdiction at any other time and place, to take accusations, and informations, of all and every the things above mentioned, done, committed, or perpetrated within the Limits of their Jurisdictions and authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Processes, in like form as heretofore hath been used in like Cases, by the Queens Ecclesiastical Laws.

Provided alwayes and be it Enacted, that whosoever persons offending in the Premises, shall for their offences, first receive punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries seal, shall not for the same offence elswhere be convicted before the Justices; And likewise receiving for the said first offence, punishment by the Justices, shall not for the same offence elswhere receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided alwayes, and be it Enacted, that such ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England, by Authority of Parliament, in the second year of the Reign of King Edward the first, until other order shall be therein taken by the Authority of the Queenes Majesty, with the advice of her Commissioners appointed and Authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitane of this Realm.

And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this book, the Queenes Majesty may by the like advice of the said Commissioners or Metropolitane, ordain and publish such farther Ceremonies or Rites, as may be most for the advancement of Gods Glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and ordinances wherein or whereby any other service, administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queenes Dominions or Countreys, shall from henceforth be utterly void and of none effect Coke pla. fol 352.

All Lawes & Ordinances made for other service, shall be void.

A Clause *Anno 8. Eliz. cap. 1.*

A confirmati-  
on of the Stat.  
of 1 Eliz. 2.  
touching the  
book of Com-  
mon Prayer,  
& Admini-  
stration of the  
Sacraments.

A Confirma-  
tion of the  
Stat. of 1 & 6.  
Ed. 6. 1.  
touching the  
form of con-  
secrating  
Archbishops,  
&c.

**W**herefoze, for the plain declaration of all the premisses, and to the intent that the same may the better be known to every of the Queens Majesties subjects, whereby such evil speech, as heretofore hath been used against the High State of Prelacy, may hereafter cease; Be it now declared and enacted by the Authority of this present Parliament, that the said Act and Statute made in the first year of the reign of our said Sovereign Lady the Queens Majesty, whereby the said book of Common-prayer, and the Administration of Sacraments, with other Rites and Ceremonies, is authorized and allowed to be used, shall stand and remain good and perfect to all respects and purposes: And that such order and form for the Consecrating of Archbishops, and Bishops, and for the making of Priests, Deacons, and Ministers, as was set forth in the time of the said late King Edward the sixth, and added to the said Book of Common-prayer, and authorized by Parliament in the fifth and sixth years of the said late King, shall stand and be in full force and effect, and shall from henceforth be used and observed in all places within this Realm, and other the Queens Majesties Dominions and Countries.

*Anno*



Anno 13. Eliz. cap. 12.

Reformation of Disorders in the Ministers of the Church, &c.

That the Churches of the Queens Majesties Dominions, may be served with Pastors of sound Religion: Be it enacted by the Authority of this present Parliament, That every person under the degree of a Bishop, which doth or shall pretend to be a Priest, or Minister of Gods holy Word and Sacraments, by reason of any other form of Institution, Consecration, or orderyng, than the form set forth by Parliament in the time of the late King of most Memory, King Edward the sixth, or now used in the Reigne of our most gracious Sovereigne Lady, before the Feast of the Nativity of Christ next following, shall in the presence of the Bishop or Guardian of the Spiritualities of some one Diocese where he hath or shall have Ecclesiastical living, declare his assent, and subscribe to all the Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, compiled in a book imprinted, entituled, Articles; Whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God a thousand five hundred sixty and two, according to the computation of the Church of England, for the avoiding of the diversities of opinions, and for the establishing of consent touching true Religion, put forth by the Queens Authority; and shall bring from such Bishop or Guardian of Spiritualities, in writing under his Seal Authentick, a testimonial of such assent and subscription, and openly on some Sunday in the time of some publick service afternoon, in every Church where by reason of any Ecclesiastical living brought to attend, read both the said testimonial, and the said Articles, upon pain that every such person which shall not before the said Feast do as is above appointed, shall be (ipso facto) deprived, and all his Ecclesiastical promotions shall be void, as if he were then naturally dead.

3. Edw. 6. 12.

5. Edw. 6. 1.  
Dyer f. 377.

Every Ecclesiastical person shall subscribe to the Articles touching the Confession of the Faith, and declare his assent thereunto.

Reading of the Articles & testimonial.

And

The penaltie  
of maintain-  
ing of Doctr-  
ine against  
the Articles.

And that if any person Ecclesiastical, or which shall have Ecclesiastical livings, shall advisedly maintain or affirm any Doctrine directly contrary or repugnant to any of the said Articles, and being convented before the Bishop of the Diocese, or the Ordinary, or before the Queens Highnesse Commissioners in causes Ecclesiastical shall persist therein, or not revoke his error, or after such revocation elssoones affirm such untrue Doctrine: such maintaining or affirming, and persisting, or such elssoone affirming shall be just cause to deprive such person of his Ecclesiastical promotions: And it shall be lawful to the Bishop of the Diocese, or the Ordinary, or the said Commissioners, to deprive such persons so persisting, or lawfully convicted of such elssoones affirming, and upon such sentence of deprivation pronounced, he shall be indeed deprived.

Several  
things requi-  
red in him  
which shall  
be admitted  
to a Benefice.

And that no person shall hereafter be admitted to any Benefice with Cure, except he then be of the age of three and twenty years at the least, and a Deacon, and shall first have subscribed the said Articles in presence of the Ordinary, and publicly read the same in the Parish Church of that Benefice, with declaration of his unfeigned assent to the same. And that every person after the end of this Session of Parliament to be admitted to a Benefice with Cure, except that within two moneths after his Induction he do publicly read the said Articles in the same Church whereto he shall have Cure, in the time of Common Prayer there, with declaration of his unfeigned assent thereto, and be admitted to minister the Sacraments within one year after his Induction, if he be not so admitted before, shall be upon every such default, ipso facto, immediately deprived.

And that no person now permitted by any dispensation, or otherwise, shall retain any Benefice with Cure, being under the age of One and Twenty years, or not being Deacon at the least, or which shall not be admitted, as is aforesaid, within one year next after the making of this Act, or within six moneths after he shall accomplish the age of twenty four years, on pain that such his dispensation shall be merely void.

The age of a  
Minister or  
Preacher, and  
his testimoniall.

And that none shall be made Minister, or admitted to Preach or Administer the Sacraments, being under the age of four and twenty years, nor unless he first bring to the Bishop of that Diocese from men known to the Bishop to be of sound Religion, a testimoniall, both of his honest life, and of his professing the Doctrine expressed in the said Articles; nor unless he be able to answer and

render to the Ordinary an account of his faith in Latine, according to the said Articles, or have special gift and ability to be a Preacher: nor shall be admitted to the Order of Deacon or Ministry, unless he shall first subscribe to the said Articles.

And that none hereafter, shall be admitted to any Benefice with Cure, of or above the value of thirty pounds yearly in the Queens books, unless he shall then be a Batchellour of Divinity, or Preacher lawfully allowed by some Bishop within this Realm, or by one of the Universities of Cambridge or Oxford.

And that all Admissions to Benefices, Institutions, and Inductions to be made of any person contrary to the form or any provision of this Act, and all tolerations, dispensations, qualifications, and licences whatsoever to be made to the contrary hereof, shall be merely void in Law, as if they never were.

Provided alway, That no title to confer or present by a Lapse, shall accrue upon any deprivation, ipso facto, but after six moneths notice of such deprivation given by the Ordinary to the Patron.

Who may have a Benefice of the yearly value of xxx l.

All Admissions, Inductions, Tolerations.

No Lapse upon deprivation but after notice.

Dyer. fo. 377. 346. 369.

Cok. li. 6. fol 29.

The

The first part of the book is devoted to a general history of the world, from the beginning of time to the present. The author discusses the various races and nations, and the progress of civilization. He also touches upon the history of the arts and sciences, and the influence of religion and philosophy. The second part of the book is a more detailed history of the world, from the time of the first great flood to the present. This part is divided into several volumes, each dealing with a different period of history. The third part of the book is a history of the world from the time of the first great flood to the present, but from a different perspective. This part is also divided into several volumes, each dealing with a different period of history. The fourth part of the book is a history of the world from the time of the first great flood to the present, but from a different perspective. This part is also divided into several volumes, each dealing with a different period of history.

The

# ADVERTISMENTS

partly for due order

IN THE

PUBLICK ADMINISTRATION

OF THE

HOLY SACRAMENTS,

AND

Partly for the apparell of all persons Ecclesiastical,  
by vertue of the Queens Majesties letters com-  
manding the same; the 25. day of *January* in the  
seventh year of the reign of our Sovereign Lady  
*ELIZABETH*, by the grace of God, of *England*,  
*France* and *Ireland* Queen, defender of the  
Faith &c.



LONDINI,

*Cum privilegio ad imprimendum solum.*

*Anno Dom. 1564. Anno 7. Eliz. R.*



## The Preface.



**T**he Queens Majesty of her goodly Zeal calling to remembrance how necessary it is to the advancement of Gods glory and to the establishment of Christs pure Religion, for all her loving subjects, especially the State Ecclesiastical, to be knit together in one perfect unity of doctrine, and to be conjoyned in one uniformity of Rites and manners in the ministration of Gods holy word, in open prayer and ministration of Sacraments, as also to be of one decent behaviour in their outward apparel, to be known partly by their distinct habits to be of that vocation (who should be revered the rather in their offices as Ministers of the holy things whereto they be called) hath by her letters directed unto the Arch-Bishop of Canterbury and metropolitan required, enjoined and straightly charged, that with assistance and conference had with other Bishops, namely such as be in commission for causes Ecclesiastical, some orders might be taken, whereby all diversities and varieties among them of the Clergy and the people (as breeding nothing but contention, offence and breach of common charity, and be against the laws, good usage and ordinances of the Realm) might be reformed and repressed, and brought to one manner of uniformity throughout the whole Realm, that the people might thereby quietly honour and serve almighty God in truth, concord, unity, peace and quietness, as by her Majesties said letters more at large doth appear. Whereupon by diligent conference and communication in the same, and after by assent and consent of the persons before said, these orders and rules ensuing have been thought meet and convenient to be used and followed: not yet prescribing these rules as laws equivalent with the eternal word of God, and as necessity to binde the consciences of her subjects in the nature of them conferred in themselves: But as they should adde any efficacy, or more holiness to the vertue of publick prayer and to the Sacraments, but as temporal orders and Ecclesiastical, without any vain superstition, and as rules in some part of discipline concerning decency, distinction and order for the time.

Articles for Doctrine and preaching.

**F**irst, that all they which shall be admitted to preach shall be diligently examined for their conformity in unity of doctrine, established by publick authority: and admonished to use sobriety and discretion in teaching the people, namely in matters of controvertise, and to consider the gravity of their office, and to forseeke with diligence the matters which they will speak, to utter them to the edification of the audience.

Item, That they set out in their preaching the reverent estimation of the holy Sacraments of Baptisme and the Lords Supper, exciting the people to the often and devout receiving of the holy Communion of the body and blood of Christ, in such form as is already prescribed in the book of Common Prayer, and as it is further declared in an Homily concerning the vertue and efficacy of the said Sacraments.

Item, That they move the people to all obedience, as well in observation of the orders appointed in the book of Common service, as in the Queens Majesties injunctions, as also of all other civil duties due for subjects to do.

Item, That all licences for preaching, granted out by the Arch-Bishop and Bishops within the province of Canterbury, bearing date before the first day of March 1654 be void & of none effect: and nevertheless all such as shall be thought meet for the office, to be admitted again without difficulty or charge, paying no more but iii. pence for the writing, parchment and wax.

Item, If any Preacher or Parson, Vicar or Curate so licensed, shall fortune to preach any matter tending to dissention, or to the derogation of the Religion and Doctrine received, that the hearers denounce the same to the Ordinaries, or the next Bishop of the same place: but no man openly to contrary or to impugn the same speech so disorderly uttered: whereby may grow offence and disquiet of the people, but shall be convinced and reprobated by the Ordinary after such agreeable order, as shall be seen to him according to the gravity of the offence. And that it be presented within one moneth after the words spoken.

Item, That they use not to exact or receive unreasonable rewards or stipends of the poor Pastors, coming to their Cures to preach, whereby they might be noted as followers of filthy lucre, rather then use the office of preaching of charity and good zeal, to the salvation of mens souls.

Item, If the Parson be able, he shall preach in his own person every three moneths, or else shall preach by an other, so that his absence be approved by the Ordinary of the Dioces in respect of sickness, service, or study at the Universities

Nevertheless

## Articles Anno 1564.

Nevertheless yet for want of able Preachers and Parsons, to tolerate them without penalty, so that they preach in their own parsons, or by a Learned substitute, once in every three moneths of the year.

### Articles for Administration of Prayer and Sacraments.

**F**irst, That the Common prayer be said or sung decently and distinctly in such place as the Ordinary shall think meet for the largesse and necessity of the Church and quire, so that the people may be most edified.

Item, That no Parson or Curate not admitted by the Bishop of the Diocese to preach, do expound in his own Cure or other where, any Scripture or matter of doctrine or by the way of exhortation, but onely study to read gravely and aptly, without any glossing of the same, or any additions, the Homilies already set out, or other such necessary doctrine as is or shall be prescribed for the quick instruction and edification of the people.

Item, That in Cathedral Churches and colleges the holy Communion be ministered upon the first or second Sunday of every moneth at the least. So that both Dean, Prebendaries, Priests and clerks do receive: and all other of discretion of the foundation, do receive four times in the year at the least.

Item, In the administration of the holy Communion in Cathedral and collegial Churches, the principal Minister shall use a cope, with gospeller and epistolar: agreeably, and at all other prayers to be said at that Communion table, to use no copes but Surplices.

Item, That the Dean and Prebendaries wear a surplice with a silk hood in the quire: and when they preach in the Cathedral or Collegial Church, to wear their hood.

Item, That every minister saying any publick prayers or ministering the Sacraments or other Rites of the Church, shall wear a comely surplice with sleeves, to be provided at the charges of the Parish: and that the Parish provide a decent table standing on a frame, for the Communion table.

Item, They shall decently cover with Carpet, silk or other decent covering, and with a fair linen cloth at the time of the administration, the Communion table, and to set the ten Commandments upon the East wall over the said table.

Item, That all Communicants do receive kneeling, and as is appointed by the laws of the Realm, and the Queens Majesties Injunctions.

Item, That the font be not removed, nor that the Curate do baptize in parish Churches in any Basins, nor in any other form then is already prescribed, without charging the parent to be present or absent at the Christning of his child, although the Parent may be present or absent, but not to answer as Godfather for his child.

Item,

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Item, That no childe be admitted to answer as Godfather or Godmother, except the childe hath received the Communion.

Item, that there be none other holydayes observed besides the Sundayes, but only such as be set out for holydayes, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorised by the Queens Majesty.

Item, That when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: and after the time of his passing, to ring no more but one short peal: and one before the burial, and another short peal after the burial.

Item, That on Sundayes there be no shops open, nor artificers commonly going about their affaires worldly. And that in all Fairres and common Markets, falling upon the Sunday, there be no shewing of any wares before the Service be done.

Item, That in the Rogation dayes of procession, they sing or say in English the two Psalms beginning Benedic anima mea, &c. with the Litanie and suffrages thereunto, with one Homily of thanksgiving to God, already devised and divided into foure parts, without addition of any superstitious ceremonies heretofore used.

### Articles for certain orders in Ecclesiastical policy.

First, against the day of giving of orders appointed, the Bishop shall give open Monitions to all men to except against such as they know not to be worthy, either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Diocess where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities.

Item, That young Priests or Ministers, made or to be made, be so instructed that they be able to make apt answers concerning the form of the Catechisme prescribed.

Item, That no Curate or Minister be permitted to serve without examination and admission of the Ordinary or his deputy, in touching, having respect to the greatness of the Cure, and the meetness of the party: and that the said Ministers if they remove from one Diocess to another, be by no means admitted to serve, without testimony of the Diocesan from whence they come, in writing of their honesty and ability.

Item, That the Bishop do call home once in the year any Prebendary in his Church, or beneficed in the Diocess which studieth at the Universities, to know how he profitteth in learning: and that he be not suffered to be a serving or waiting man idly.

Item,

## Articles Anno 1564.

Item, That at the Archdeacons visitation, the Archdeacon shall appoint the Curate to certain taxes of the New Testament, to be cou'd without book. And at their next Synod to exact a rehearsal of them.

Item, That the Churchwardens once in the quarter declare by their Curates in bills subscribed with their hands to the Ordinary or to the next officer under him, who they be which will not readily pay their penalties for not coming to Gods divine service accordingly.

Item, That the Ordinaries do use good diligent examination, to forsee all Simonical pacts or covenants with the Patrons or presenters for the spoil of their glebe, tithes or mansion houses.

Item, That no persons be suffered to marry within the Levitical degrees mentioned in a table set forth by the Archbishop of Canterbury in that behalf, Anno Domini 1563. and if any such be, to be separated by order of law.

### Articles for outward apparel of persons Ecclesiastical.

**F**irst, that all Archbishops and Bishops do use and continue their accustomed apparel.

Item, That all Deans of Cathedral Churches, Masters of Colledges, all Archdeacons and other dignities in Cathedral Churches: Doctors, Bachelors of Divinity and Law, having any Ecclesiastical living, shall wear in their common apparel abroad, a side gown with sleeves straight at the hand, without any cuts in the same. And that also without any falling cape: and to wear tippets of Sarcenet, as is lawful for them by that act of Parliament, Anno 24. Henrici octavi.

Item, That all Doctors of Physick, or of any other faculty, having any living Ecclesiastical, or any other that may dispend by the Church one hundred marks, so to be esteemed by the fruits or tenths of their promotions: and all Prebendaries whose promotions be valued at twenty pound or upward, wear the like apparel.

Item, That they and all Ecclesiastical persons, or other having any Ecclesiastical living, do wear the cap appointed by the Injunctions. And they to wear no hats but in their journeying.

Item, That they in their journeying do wear their cloaks with sleeves put on, and like in fashion to their gowns, without gards, welts or cuts.

Item, That in their private houses and studies, they use their own liberty of comely apparel.

Item, That all inferiour Ecclesiastical persons shall wear long gowns of the fashion aforesaid, and caps as afove is prescribed.

Item, That all poor Parsons, Vicars and Curates do endeavour themselves



## Articles Anno 1564.

to confor[m] their apparel in like sort, so soon and as conveniently as their ability will serve to the same. Prohibited that their ability be judged by the Bishop of the Dioces. And if their ability will not suffer to buy them long gowns of the form afoze prescribed, that then they shall wear their short gowns, agreeable to the form befoze expressed.

Item, That all such persons as have been or be Ecclesiastical, and serve not the ministry, or have not accepted or shall refuse to accept the oath of obedience to the Queens Majestie, do from henceforth abroad wear none of the said apparel of the form and fashion aforesaid, but to go as mer[ely] lay men, till they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinary to the Commissioners in causes Ecclesiastical, and by them to be reformed accordingly.

Protestations to be made, promised and subscribed by them that shall hereafter be admitted to any office, room or Cure in any Church, or other place Ecclesiastical.

**I**N primis, I shall not preach or publickly interpret, but only read that which is appointed by publick authority, without special licence of the Bishop under his seal.

I shall read the service appointed, plainly, distinctly and audibly, that all the people may hear and understand.

I shall keep the Register book according to the Queens Majesties Injunctions.

I shall use sobriety in apparel, and specially in the Church at Common prayers, according to order appointed.

I shall move the Parishioners to quiet and concord, and not give them cause of offence, and shall help to reconcile them which be at variance, to my uttermost power.

I shall read daily at the least one Chapter of the old Testament, and an other of the New, with good advisement, to the increase of my knowledge.

I do also faithfully promise in my person, to use and exercise my office and place to the honour of God, to the quiet of the Queens subjects within my charge, in truth concord and unity. And also to observe, keep and maintain such order and uniformity in all external policy, rites and ceremonies of the Church, as by the Laws, Good usages and orders are already well provided and established.

I shall not openly intermeddle with any artificers occupations, as covetously to seek a gain thereby, having in Ecclesiastical living to the sum of twenty nobles or above by year.

Agreed



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Articles Anno 1564.

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Agreed upon and subscribed by,

<i>Mattheus Cantuariensis.</i>	}	Commissioners in causes Eccle- siastical.
<i>Edmondus Londoniensis.</i>		
<i>Richardus Eliensis.</i>		
<i>Edmondus Rossensis.</i>		

*Robertus Wintoniensis.*  
*Nicolaus Lincolniensis.*

With others.

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Imprinted at L O N D O N by  
*Reginald Wolfe.*

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The OATHS of  
**ALLEGIANCE,**  
**SUPREMACY,**  
 AND  
 Canonical Obedience.

The Oath of ALLEGIANCE.

**I** *A. B.* Do truly and sincerely acknowledge, profess, testify and declare in my conscience before God and the World, that our Sovereign Lord *King Charles* is lawful and rightful King of this Realm, and of all other his *Majesties* Dominions and Countries; and that the Pope, neither of himself, nor by any authority of the Church or Sea of *Rome*, or by any other means with any other, hath any power or authority to depose the *King*, or to dispose any of his *Majesties* Kingdoms or Dominions or to authorize any Foreign Prince to invade or annoy him or his Countries, or to discharge any of his Subjects of their Allegiance

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leagiance and obedience to his *Majesty*, or to give licence or leave to any of them to bear Armes, raise Tumults, or to offer any violence or hurt to his *Majesties* Royal Person, State or Government, or to any of his *Majesties* subjects within his *Majesties* Dominions.

Also I do swear from my heart, that notwithstanding any declaration or sentence of Excommunication or Deprivation made or granted, or to be made or granted by the Pope or his Successours, or by any Authority derived or pretended to be derived from him or his Sea, against the said *King*, his Heirs or Successours, or any Absolution of the said Subjects from their Obedience; I will bear faith and true Allegiance to his *Majesty*, his Heirs and Successours, and him and them will defend to the uttermost of my power, against all conspiracies and attempts whatsoever which shall be made against his or their Persons, their Crown and Dignity, by reason or colour of any such Sentence or Declaration or otherwise; and will do my best endeavour to disclose and make known unto his *Majesty*, his Heires and Successours all Treasons and Traiterous Conspiracies which I shall know or hear of, to be against him or any of them.

And I do further swear, That I do from my heart abhor, detest and abjure, as impious and heretical, this damnable Doctrine and Position, That Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever.

And I do believe and in [Conscience am] resolved, that neither the Pope nor any person whatsoever hath power to absolve me of this Oath, or any part thereof  
which

which I acknowledge by good and full authority to be lawfully administered unto me, and do renounce all pardons and dispensations to the contrary. And all these things I do plainly and sincerely acknowledge, and swear according to these expresse words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever: And I do make this Recognition and acknowledgement heartily, willingly and truly, upon the true faith of a Christian. *So help me God, &c.*

## The Oath of

## SUPREMACY.

**I** A B. Do utterly testifie and declare in my conscience, that the *Kings* highnesse is the onely supreme Governour of this Realm, and of all other his Highnesse Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal; And that no Foraign Prince, Person Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power Superiority, Preeminence or Authority Ecclesiastical or Spiritual with in this Realm: And therefore I do utterly renounce and forsake all Foraign Jurisdicions, Powers, Superiorities and authorities, and do promise from henceforth I shall bear faith and true Allegiance to the *Kings* Highnesse, his Heires and lawful Successours, and to my power shall assist and defend all Jurisdicions, Priviledges, Preeminences and Authorities granted, or belonging to the *Kings* Highness, his Heirs and Successours, or united and annexed to the Imperial Crown of this Realm. *So help me God, and by the Contents of this book.*

*The Oath of*  
*S I M O N Y.*

**I** A. B. do swear that I have made no Simoniackal payment, contract, or promise directly or indirectly by my self, or by any other to my knowledge, or with my consent to any person or persons whatsoever for, or concerning the procuring or obtaining of the R. or V. of A in the Dioces of London. Nor will at any time hereafter perform or satisfie any such kinde of payment, contract or promise made by any other without my knowledge or consent. *So help me God through Jesus Christ.*

*Furamentum de*  
*CANONICA OBEDIENTIA.*

**E**GO A. B. juro quod præstabo veram & Canonicam Obedientiam Episcopo Londinensi ejusque successoribus in omnibus Licitis & honestis. Sic me Deus adjuvet.

*Furamentum de continuâ Residentiâ in*  
*Vicariâ.*

**E**GO A. B. Juro quod ero residens in Vicariâ meâ nisi aliter dispensatum fuerit a Diocesano meo.

By

By the KING

A

# PROCLAMATION

Declaring

That the proceedings of his Majesties Ecclesiastical Courts and Ministers, are according to the Lawes of the Realm.



Hereas in some of the Libellous books and Pamphlets lately published, The most Reverend Father in God, the Lord Arch-bishop and Bishops of this Realm, are said to have usurped upon his Majesties Prerogative Royal, and to have proceeded in the high Commission and other Ecclesiastical Courts, contrary to the Laws and statutes of this Realm; It was ordered by his Majesties high Court of Star-Chamber, the Twelfth day of *June* last, that the opinion of the two Lords chief Justices, the Lord chief Baron, and the rest of the Judges and Barons should be had and certified in those particulars. *viz.* Whether Processes may not issue out of the Ecclesiastical Courts in the Name of the Bishops? Whether a Patent under the great Seal be necessary for the keeping of the Ecclesiastical Courts, and enabling Citations, Suspensions, Excommunications and other censures of the Church.



## A Proclamation.

Church. And whether Citations ought to be in the Kings name, and under his Seal of Armes, and the like for Institutions and Inductions to Benefices, and correction of Ecclesiastical offences? Whether Bishops, Arch-Deacons and other Ecclesiastical persons may or ought to keep any visitation at any time unlesse they have expresse Commission or Patent under the great Seal of *England* to do it, and that as his Majesties Visitors onely, and in his name and Right alone.

Whereupon, his Majesties said Judges haveing taken the same into their serious consideration, did unanimously concur and agree in opinion, and the first day of *July* last certified under their hands as followeth, That processees may issue out of the Ecclesiastical Courts in the name of the Bishops; and that a Patent under the great Seal is not necessary for the keeping of the said Ecclesiastical Courts, or for enabling of Citations; Suspensions, Excommunications and other Censures of the Church; And that it is not necessary that Summons, Citations, or other Processees Ecclesiastical in the said Courts, or Institutions, or Inductions to Benefices, or correction of Ecclesiastical offences by Censure in those Courts, be in the Kings name or with the style of the King, or under the Kings Seal, or that their Seals of office have in them the Kings Armes; And that the statute of *Primo Edwardi sexti, cap. secundo*, which enacted the Contrary, is not now in force: And that the Bishops, Arch-Deacons and other Ecclesiastical persons, may keep their Visitations as usually they have done, without Commission under the great Seal of *England* so to do: which opinions and resolutions being declared under the hands of all his Majesties said Judges and so certified into his Court of Starchamber, were there recorded: and it was by that Court further ordered the fourth day of the said month of *July*, that the said certificate should be enrolled in all other his Majesties Courts at Westminster, and in the

## A Proclamation.

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the High Commission, and other Ecclesiastical Courts, for the satisfaction of all men, That the proceedings in the high Commission and other Ecclesiastical Courts are agreeable to the Laws and Statutes of the Realm.

And his Royal Majesty hath thought fit, with advice of his Council, that a publick Declaration of these the opinions and resolutions of his Reverend and Learned Judges, being agreeable to the Judgment and resolutions of former times, should be made known to all his Subjects, as well to vindicate the legal proceedings of His Ecclesiastical Courts and Ministers, from the Unjust and scandalous imputation of Invading or encroaching on his Royal prerogative, as to settle the minds and stop the mouths of all unquiet Spirits, that for the future they presume not to censure His Ecclesiastical Courts or Ministers in these their Just and warranted proceedings: And hereof his Majesty admonisheth all his Subjects to take warning as they shall answer the contrary at their perils.

Given at the Court at *Lyndhurst*, the 18th. day  
of *August*, in the 13th. year of his Majesties Reign.

*God save the King.*

Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majesty  
and by the Assignes of John Bill

1637.



THE  
FORM and MANNER  
OF  
MAKING & CONSECRATING  
**BISHOPS,**  
**PRIESTS,**  
AND  
**DEACONS.**  
According to the  
**APPOINTMENT**  
OF THE  
Church of England.

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LONDON,

Printed by *Bonham Norton* and *John Bill*,  
Printers to the Kings most Excellent  
Majesty 1629.

## THE PREFACE.



**I**T is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apostles time, there hath been these Orders of Ministers in Christs Church, Bishops, Priests and Deacons : which Offices were evermore had in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined and known to have such qualities, as were requisite for the same, and also by publick prayer, with imposition of hands, approved and admitted thereunto. And therefore, to the intent these orders should be continued, and reverently used and esteemed in this Church of England, it is requisite that no man, (not being at this present Bishop, Priest, nor Deacon) shall execute any of them, except he be called, tried, examined and admitted, according to the Form hereafter following. And none shall be admitted a Deacon, except he be twenty one years of age at the least. And every man which is to be admitted a Priest, shall be full four and twenty years old. And every man which is to be consecrated a Bishop, shall be fully thirty years of age. And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without crime, and after examination and trial, finding him learned in the Latine tongue, and sufficiently instructed in holy Scripture, may upon a Sunday or Holiday, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

## The form and manner of ordering DEACONS.

**F**irst, When the day appointed by the Bishop is come, there shall be an Exhortation, declaring the duty and office of such as come to be admitted Ministers, how necessary such Orders are in the Church of Christ, and also how the people ought to esteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy, shall present such as shall come to the Bishop to be admitted, saying these words.

**R**everend Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

**T**ake heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and edifying of his Church.

The Archdeacon shall answer.

**I** have enquired of them, and also examined them, and think them so to be.

And the Bishop shall say unto the people.

**B**rethren, if there be any of you, who knoweth any impediment, or notable crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to the same, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall try himself clear of that crime.

Then the Bishop commending such as shall be found meet to be Ordered, to the prayers of the Congregation, with the Clerks and people present, shall say or sing the Letany, as followeth, with the prayers.



*The Letany and Suffrages.*

God the Father of heauen : haue mercy vpon vs miserable sinners.

O God the Father of heauen : haue mercy vpon vs miserable sinners.

O God the Son Redeemer of the world : haue mercy vpon vs miserable sinners.

O God the Son Redeemer of the world : haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Son : haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Son : haue mercy vpon vs miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God : haue mercy vpon vs miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God : haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : Spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness.

Good Lord deliver us.

From fornication and all other deadly sin, and from all the deceits of the world, the flesh and the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence and famine, from battle and murder, and from sudden death.

Good Lord deliver us.

From all sedition and piteous conspiracy, from all false doctrine and heresy, from hardness of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Crosse and Passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

God Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy Church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant CHARLES, our most gracious King and Governour.

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us good Lord.

That it may please thee to bless and preserve our gracious Queen Mary, Prince James Duke of York, and the rest of the Royal Progeny.

We beseech thee to hear us good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth, and shew it accordingly.

We beseech thee to hear us good Lord.

That it may please thee to cove the Lords of the Council and all the Nobility, with grace, wisdom and understanding.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all the Magistrates, giving them grace to execute Justice and to maintain truth.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us good Lord.

That

## The ordering of Deacons.

That it may please thee to giue to all Nations, unity, peace and concord.  
We beseech thee to hear us good Lord.

That it may please thee to giue us an heart to love and dread thee, and diligently to liue after thy commandments.

We beseech thee to hear us good Lord.

That it may please thee to giue to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us good Lord.

That it may please thee to succour, help and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives,

We beseech thee to hear us good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed.

We beseech thee to hear us good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us good Lord.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts.

We beseech thee to hear us good Lord.

That it may please thee to giue and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us good Lord.

That it may please thee to giue us true repentance, to forgive us all our sins, negligences, & ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear us good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world.

Grant us thy peace.

O Lamb

O Lamb of God: that takest away the sins of the world.

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The Versicle.

O Lord deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

## ¶ Let us pray.



God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us, and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodnesse they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy names sake.

O God, we have heard with our ears, and our Fathers have declared unto us, the noble works that thou didst in their dayes, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glorie be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both

Both now and ever bouchsafe to hear us, O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

Let us pray.

**W**E humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name sake turn from us all those evils that we most righteously have deserved: and grant that in all troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living; to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

**A** Almighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ Then shall be said also this that followeth,

**A** Almighty God, which by thy divine providence hast appointed others of us to be ministers in the Church, and dost inspire thine holy Apostles, to chuse unto this Order of Deacons, the first Martyr S. Stephen with other: mercifully behold these thy servants now called to the like office and administration, replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of the Congregation, through the merits of our saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

Then shall be sung or said the Communion of the day, saving the Epistle shall be read out of Timothy, as followeth.

**L**ikewise must the ministers be honest, not double-tongued, not given unto much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be proved, and then let them minister

minister, so that no man be able to reprove them. Even so must their wives be honest, not evil speakers, but sober, and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: For they that minister well, get themselves a good degree, and a great liberty in the faith which is in Christ Jesus.

These things write I unto thee, trusting to come shortly unto thee: but and if I tarry long, that then thou mayest yet have knowledge how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that mystery of godlinesse, God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory,

Or else this out of the sixth of the Acts.

Then the twelve called the multitude of the disciples together, and said, It is not meet that we should leave the word of God, and serve tables: Wherefore brethren, look you out among you seven men of honest report, and full of the holy Ghost and wisdom, to whom we may commit this businesse: but we will give our selves continually to prayer, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a convert of Antioch. These they set befoze the Apostles, and when they had prayed, they laid their hands on them. And the word of God encreased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient unto the faith.

And before the Gospel, the Bishop sitting in a chair, shall cause the Oath of the Kings supremacy, and against the power and authority of all forreign Potentates, to be ministred unto every of them that are to be ordered.

### ¶ The Oath of the Kings Soveraignty.

I A. B. do utterly testifie and declare in my conscience, that the Kings Highnesse is the onely supreme governour of this Realm, and of all other his Highnesse dominions and Countreies, as well in all spiritual or Ecclesiastical things.



things or causes, as temporal, and that no foraign Prince, Person, Prelate, State or Potentate, hath or ought to have any jurisdiction, power, superiority, preeminence, or authoritie Ecclesiastical, or Spiritual within this Realm, & therefore I do utterly renounce and forsake all foraign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I shall bear faith and true Allegiance to the Kings Highnesse, his Heires and lawfull Successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences and authorities, granted or belonging to the Kings Highnesse his Heires, and Successors, or united and annexed to the Imperial Crown of this Realm, so help me God, and the Contents of this Book.

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

**D**o you trust that you are inwardly moved by the holy Ghost to take upon you this office and ministration, to serve God, for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

**D**o you think that ye truly be called according to the will of the Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer.

I think so :

The Bishop.

**D**o you unfeignedly beleive all the Canonical Scriptures of the Old and New Testament?

Answer.

I do beleive.

The Bishop.

**W**ill you diligently read the same unto the people assembled in the Church where you shall be appointed to serve :

Answer.

I will.

The Bishop.

**I** appertaineth to the office of a Deacon in the Church, where he shall be appointed, to assist the Priest in Divine service, and specially when he ministrerh the holy Communion, and to help him in distribution thereof, and to read holy Scriptures and Homilies in the Congregation, and to instruct the youth in the Catechisme, to Baptize and to Preach, if he be ad-

mitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell unto the Curate, that by his exhortation they may be relieved by the Parish, or other convenient aimes: will you do this gladly and willingly?

Answer.

I will do so by the help of God.

The Bishop.

**W**ill you apply all your diligence to frame and fashion your own lives, and the lives of your familie, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

The Bishop.

**W**ill you reverently obey your Ordinary and other chief Ministers of the Church, and them to whom the government and charge is committed over you, following with a glad minde and will their godly admonitions?

Answer.

I will endeavour my self, the Lord being my helper.

Then the Bishop laying his hands severally upon the head of every of them, shall say,

Take thou authority to execute the office of a Deacon in the Church of God committed unto thee: In the Name of the Father, the Son, and the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the new Testament, saying,

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded,

Then one of them appointed by the Bishop, shall read the Gospel of that day.

Then shall the Bishop proceed to the Communion, and all that are ordered, shall carry and receive the holy Communion the same day with the Bishop.

The Communion ended, after the last Collect, and immediatly before the Benediction, shall be said this Collect following.

**A** Almighty God, giver of all good things, which of thy great goodnesse thou hast vouchsafed to accept and take these thy serbantes unto the Officers of Deacons in thy Church: make them we beseech thee (O Lord) to be modest, humble and constant in their ministration, to have a ready will to observe all spiritual discipline, that they having alwayes the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may lawfully use themselves in this inferiour Office, that they may be found worthy to be called unto the higher Ministries in thy Church, through the same thy Son our Saviour Christ, to whom be glory and honour world without end. Amen.

And here it must be shewed unto the Deacon, that he must continue in that Office of a Deacon, the space of a whole year at the least (except for reasonable causes it be otherwise seen to his Ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical administration, in executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood,

## The form of ordering of Priests.

When the exhortation is ended, then shall follow the Communion. And for the Epistle shall be read out of the twentieth Chapter of the Acts of the Apostles, as followeth.



**R**om **P**ileto Paul sent messengers to Ephesus, and called the elders of the congregation: which when they were come to him, he said unto them, Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons serving the Lord with all humbleness of minde, and with many tears and temptations, which happened unto me by the lying in wait of the Jews, because I would keep back nothing that was profitable unto you, but to shew you, and teach you openly throughout every house, witnessing both to the Jews and also to the Greeks, the repentance that is toward God, and the faith that is toward our Lord Jesus. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in every City, saying, that bands and trouble abide me. But none of these things move me, neither is my life dear unto my self, that I might fulfill my course with joy, and the ministration of the word which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold I am sure that henceforth ye all (through whom I have gone preaching the kingdom of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have spared no labour: but have shewed you all the counsel of God. Take heed therefore unto your selves, and to all the flock among whom the holy Ghost hath made you overseers, to rule the congregation of God, which he hath purchased with his blood, For I am sure of this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Moreover, of your own selves shall men arise, speaking perverse things to draw disciples after them. There-

Therefore awake, and remember that by the space of three years, I cease not to warn every one of you night and day with tears.

And now brethren I commend you to God, and to the word of his grace which is able to build further, and to give you an inheritance among all them which are sanctified. I have desired no mans silver, gold or vesture: For, you know your selves, that these hands have ministered unto my necessities, and unto them that were with me. I have shewed you all things, how that I labouring ye ought to receive the weak, and to remember the words of our Lord Jesus, how that he said, It is more blessed to give then to receive.

Or else this third Chapter of the first Epistle to Timothy.

1 Tim. 3.  
This when  
Deacons and  
Priests are  
made both  
in one day.



This is a true saying, If any man desire the Office of a Bishop, he desireth an honest work. A Bishop therefore must be blamelesse, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousnesse, one that ruleth well his own house; one that hath children in subjection with all reverence: for if a man cannot rule his own house, how shall he care for the congregation of God? he may not be a young scholar, lest he swell, and fall into the judgement of the evil speaker. He must also have a good repute of them which are without, lest he fall into rebuke and snare of the evil speaker.

Likewise must the Ministers be honest; not double tongued, not given to much wine, neither greedy of filthy lucre, but holding the mystery of the faith with a pure conscience: and let them first be proved, and then let them minister, so that no man be able to reprove them.

Even so must their wives be honest; not evil speakers: but sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: For they that minister well, get themselves a good degree, and great liberty in the faith, which is in Christ Jesus. These things write I unto thee, trusting to come shortly unto thee: but if I tarry long, that then thou mayest have yet knowledge, how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth.

And without doubt, great is that mystery of godlinesse: God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

After this shall be read for the gospel, a piece of the last Chapter of Matthew, as followeth.

**J**esus came and spake unto them, saying, All power is given unto me in heauen and in earth: go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost, teaching them to obserue all things whatsoever I haue commanded you: and lo, I am with you alway, euen to the end of the world.

Or else this that followeth out of the tenth Chapter of Saint John.

**V**erily verily I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But he that entereth in by the dooz, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leaeth them out. And when he hath sent forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. This Propher spake Iesus unto them, but they understood not what things they were which he spake unto them. Then said Iesus unto them again, Verily, verily I say unto you, I am the dooz of the sheep: and all (euen as many as came before me) are thieves and murderers, but the sheep do not hear them. I am the dooz: by me if any man enter in, he shall be safe and go in and out, and finde pasture. A thief cometh not but for to steale, kill, and to destroy. I am come that they might haue life, and that they might haue it moze abundantly. I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant and he which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaeth the sheep and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth because he is an hired servant and careth not for the sheep. I am the good shepherd and know my sheep, and am known of mine. As my Father knoweth me, euen so know I also my Father. And I give my life for the sheep. And other sheep I haue, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Or else this, of the 20. Chapter of John.

**T**he same day at night, which was the first day of the Sabbath, when the doozs were thus (where the disciples were assembled together, for fear of the



the Jews) came Iesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus unto them again, Peace be unto you: As my Father sent me, even so send I you also. And when he had said those words, he breathed on them, and said unto them, receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained.

When the Gospel is ended, then shall be said or sung,

**C**ome holy Ghost, eternal God, proceeding from above:  
 Both from the Father and the Son, the God of peace and love.  
 Visit our minds, and into us thy heavenly grace inspire,  
 That in all truth and godliness, we may have true desire.  
 Thou art the very Comforter, in all wo and distress:  
 The heavenly gift of God most high, which no tongue can express.  
 The fountain and the lively spring, of joy celestial;  
 The fire so bright, the love so clear, and unction spiritual.  
 Thou in thy gifts art manifold, whereby Christs Church doth stand,  
 In faithful hearts writing thy law, the finger of Gods hand.  
 According to thy promise made, thou givest speech of grace:  
 That through thy help the praise of God may sound in every place.  
 O holy Ghost into our wits send down thy heavenly light,  
 Kindle our hearts with fervent love to serve God day and night.  
 Strength and stablish all our weakness, so feeble and so frail:  
 That neither flesh, the world, nor devil, against us do prevail.  
 Put back our enemy far from us, and grant us to obtain  
 Peace in our hearts with God and man, without grudge or disdain.  
 And grant O Lord, that thou being our leader and our guide,  
 We may eschew the snares of sin, and from thee never slide.  
 To us such plenty of thy grace, good Lord, grant we thee pray:  
 That thou mayest be our Comforter at the last dreadful day.  
 Of all strife and dissension, O Lord dissolve the bands:  
 And make the knots of peace and love, throughout all Christian lands.  
 Grant us O Lord, through thee to know, the Father most of might:  
 That of his dear beloved Son, we may attain the sight.  
 And that with perfect faith also we may acknowledge thee:  
 The Spirit of them both alway, one God in persons three.  
 Laud and praise be to the Father, and to the Son equal:  
 And to the holy Spirit also, one God coeternal.  
 And pray we that the onely Son, vouchsafe his Spirit to send.  
 To all that do professe his Name, unto the worlds end. Amen.

And then the Arch-deacon shall present unto the Bishop, all them that shall receive the Order of Priesthood that day, the Arch-deacon saying,

**R**everend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

*Cum interrogatione & responsione, ut in ordine Diaconatus.*

And then the Bishop shall say to the people.

**G**od people, these be they whom we purpose, God willing, to receive this day unto the holy office of Priesthood: For after due examination, we find not to the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same: But yet if there be any of you which knoweth any impediment or notable crime of any of them, for the which he ought not to be received into this holy ministry, now in the name of God declare the same.

And if any great crime or impediment be objected,

*Ut supra in Ordine Diaconatus, usque ad finem Litanie, cum hac Collecta.*

**A**lmighty God giver of all good things, which by thy holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these thy servants now called to the office of Priesthood, and replenish them with the truth of thy doctrine and innocency of life, that both by word and good example, they may faithfully serve thee in this office to the glory of thy Name, and profit of thy congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the Oath concerning the Kings supremacy, as it is set forth in the Order of Deacons. And that done, he shall say unto them which are appointed to receive the said office, as hereafter followeth.

**Y**ou have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the Gospel, and of the writings

writings of the Apostles, of what dignity, and of how great importance this office is (whereunto ye be called.) And now we exhort you in the Name of our Lord Iesus Christ, to have in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to say, the messengers, the watchmen, the pastors and the stewards of the Lord, to teach, to premonish, to feed and provide for the Lords family, to seek for Christs sheep that be dispersed abroad, and for his children which be in the midst of this naughty world, to be saved through Christ for ever. Have alwayes therefore printed in your remembrance, how great a treasure is committed to your charge: for they be the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse and his body.

And if it shall chance the same Church, or any member thereof, to take any hurt or hinderance, by reason of your negligence, you know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore consider with your selves the end of your ministry towards the children of God, towards the spouse and body of Christ, and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either of error in religion or for viciousness of life.

Then for as much as your office is both of so great excellencie, and of so great difficultie, ye see with how great care and study ye ought to apply your selves as well that ye may shew your selves kinde to that Lord who hath placed you in so high a dignity, as also to beware that neither you nor your selves offend, neither be occasion that other offend. Forasmuch, ye cannot have a minde and a will thereto of your selves, for that power and ability is given of God alone. Therefore ye see how ye ought and have need earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compasse the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable unto the same: Ye perceive how studious ye ought to be in reading and in learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, ye see how ye ought to forsake and let aside (as much as you may) all worldly cares and studies.

We have good hope, that you have well weighed and pondered these things with your selves, long before this time, and that you have clearly determined by Gods grace, to give your selves wholly to this vocation, whereunto it hath pleased God to call you; so that (as much as lieth in you) you apply your selves wholly

wholly to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance of the holy Ghost from God the Father, by the mediation of our onely Mediator and Saviour Iesus Christ, that by dayly reading and weighing of the Scriptures, ye may so wax ripe and stronger in your ministry: and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ: And that ye may be wholesome and godly examples and patterns for the rest of the Congregation to follow: and that this present Congregation of Christ here assembled, may also understand your minds and wills in these things: and that this your promise shall more move you to do your duties, ye shall answer plainly to these things, which we in the name of the Congregation demand of you touching the same.

Do you thinke in your heart that you be truly called according to the will of our Lord Iesu Christ, and the Order of this Church of England, to the Ministry of Priesthood?

Answer.

I thinke it.

The Bishop.

**B**E you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Iesu Christ? And are you determined with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that you shall be perswaded may be concluded and proved by the Scriptures?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

**W**ILL you then give your faithful diligence alwayes so to Minister the doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this realm hath received the same, according to the Commandements of God, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer.

I will do so by the help of the Lord.

The Bishop.

**W**ILL you be ready with all faithfull diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods word and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion be given?

Answer.

I will, the Lord bring my helper.

The Bishop.

**W**ill you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

**W**ill you be diligent to frame and fashion your own selves, and your families according to the doctrine of Christ, and to make both your selves and them (as much as in you lieth) wholsom examples and spectacles to the flock of Christ?

Answer.

I will apply my self, the Lord being my helper.

The Bishop.

**W**ill you maintain and set forwards (as much as lieth in you) quietness, peace and love among all Christian people, and specially among them that are, or shall be committed to your charge?

Answer.

I will so do, the Lord bring my helper.

The Bishop.

**W**ill you reverently obey your Ordinary and other chief ministers, unto whom the government and charge is committed over you, following with a glad minde and will their godly admonitions, and submitting your selves to their godly judgements?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop say.

**A**lmighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, until the time he shall come at the latter day to judge the quick and the dead.

After this, the Congregation shall be desired secretly in their prayers, to make humble supplications to God for the foresaid things: for the which prayers there shall be a certain space kept in silence.

That

That done, the Bishop shall pray in this wise,

**C** Let us Pray.

**I**m mighty God, and heavenly Father, which of thine infinite love and goodnesse towards us, hast given to us thy onely and most dearly beloved Son Iesus Christ to be our redeemer, and author of everlasting life, who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name. For these so great benefites of thy eternal goodnesse, and for that thou hast vouchsafed to call these thy servants hie present, to the same office and ministry of salvation of mankind; we render unto thee most hearty thanks, we worship and praise thee, and we humbly beseech thee, by the same thy Son, to grant unto all, which either here or elsewhere call upon thy Name, that we may shew our selves thankful to thee for these and all other thy benefites, and that we may duly increase and go forwards, in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be alwayes glorified, and thy blessed kingdom enlarged, through the same thy Son our Lord Iesus Christ, which liveth and reigneth with thee, in the unity of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishops with the Priests present, shall lay their hands severally upon the head of every one that receiveth Orders: the receivers humbly kneeling upon their knees, and the Bishop saying,

**R**ecieve the holy Ghost: Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of his holy Sacraments. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand saying,

**T**ake thou Authority to preach the word of God, and to minister the holy Sacraments in this Congregation, where thou shalt be so appointed.

When



When this is done, the Congregation shall sing the Creed, and also they shall go to the Communion, which all they that receive Orders, shall take together, and remain in the same place where the hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediatly before the Benediction, shall be said this Collect.

**M**ost merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clad about with all justice, and that thy word spoken by their mouthes, may have such successe, that it may never be spoken in vain. Grant also that we may have grace to hear and receive the same as thy most holy word, and the means of our salvation, that in all our words and deeds we may seek thy glory, and the increase of thy Kingdom, through Jesus Christ our Lord. Amen.

And if the order of Deacons and Priesthood be given both upon one day, then shall all things at the holy Communion be used, as they are appointed at the ordering of Priests, saving that for the Epistle, the whole third Chapter of the first to Timothy shall be read, as it is set out before in the order of Priests. And immediatly after the Epistle the Deacons shall be ordered. And it shall suffice the Letany to be said once.



## The form of Consecrating of an Arch-Bishop, or Bishop.

### ¶ At the Communion.

#### The Epistle.

**T**his is a true saying, If a man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to over much wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousnesse, one that ruleth well his own house, one that hath children in subjection with all reverence. For if a man cannot rule his own house, how shall he care for the congregation of God? He may not be a young scholar, lest he swell, and fall into the judgement of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and the snare of the evil speaker.

#### The Gospel.

Jesus said to Simon Peter, Simon Iohanna, lovest thou me more then these? He said unto him, Ye Lord, thou knowest that I love thee. He said unto him, feed my Lambs. He said to him again the second time, Simon Iohanna, lovest thou me? He said unto him, Yea Lord, thou knowest that I love thee: he said unto him, Feed my sheep. He said unto him the third time, Simon Iohanna, lovest thou me? Peter was sorry because he said unto him the third time, Lovest thou me. And he said unto him, Lord thou knowest all things, thou knowest that I love thee. Jesus said unto him, Feed my sheep.

Or else out of the tenth Chapter of John, as before in the Order of Priests.

After

After the Gospel and creed ended: first the elected Bishop shall be presented by two Bishops, unto the Arch-Bishop of that Province, or to some other Bishop appointed by his commission: the Bishops that present him, saying,

**M**ost reverend Father in God, we present unto you this godly and well learned man to be consecrated Bishop.

Then shall the Arch-Bishop demand the Kings mandate for the Consecration, and cause it to be read, and the Oath touching the knowledge of the Kings Supremacy, shall be ministred to the persons elected; as it is set out in the order of Deacons. And then shall be ministred the Oath of due obedience unto the Archbishop, as followeth.

### The Oath of due obedience to the Arch-Bishop.

**I**n the Name of God, Amen. I, A. chosen Bishop of the Church of Seret, do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitane Church of A. and to their successors: so help me God through Iesus Christ.

This Oath shall not be made at the Consecration of an Archbishop. Then the Archbishop shall move the Congregation present, to pray, saying thus to them.

**B**rethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, or ever that he did chuse and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the disciples which were at Antioch did fast and pray, or ever they laid hands upon, or sent forth Paul and Barnabas. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, or that we admit and send forth this person presented unto us, to the work whereunto we trust the holy Ghost hath called him.

And then shall be said the Letany as afore in the Order of Deacons.

And after this place, That it may please thee to illuminate all Bishops, &c.

That it may please thee to blesse this our brother elected, and to send thy grace

grace upon him, that he may duly execute the office whereunto he is called, to the edifying of the Church, and to the honour, praise, and glory of thy Name.

Answer.

We beseech thee to hear us good Lord,

Concluding the Letany in the end with this prayer.

**A**lmighty God, giver of all good things, which by thy holy Spirit hast appointed divers orders and Ministers in thy Church, mercifully behold this thy servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and innocency of life, that both by word and deed he may faithfully serve thee in this Office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end Amen.

Then the Archbishop sitting in a chair, shall say to him that is to be consecrated.

**B**rother, soasmuch as holy Scripture, and the old Canons commandeth, that we should not be hasty in laying on hands and admitting of any person to the government of the Congregation of Christ, which he hath purchased with no less price than the effusion of his own blood: afoze I admit you to this administration, whereunto you are called, I will examine you in certain Articles, to the end the Congregation present may have a trial, and bear witness how you be minded to behave yourself in the Church of God.

Are you perswaded that you be truly called to this ministration according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer.

I am so perswaded.

The Archbishop.

**A**re you perswaded that the holy Scriptures contain sufficiently all doctrine, required of necessity for eternal salvation through the faith in Jesus Christ? And are you determined with the same holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that you shall be perswaded may be concluded and proved by the same?

Answer.

I am so perswaded, and determined by Gods grace.

¶

The

# The Consecration of Bishops.

The Archbishop.

**W**ill you then faithfully exercise your self in the said holy Scriptures, and call upon God by prayer for the true understanding of the same, so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answer.

I will so do, by the help of God.

The Archbishop.

**B**e you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to Gods words, and both privately and openly to call upon and encourage others to the same?

Answer.

I am ready the Lord being my helper.

The Archbishop.

**W**ill you deny all ungodlinesse and worldly lusts, and live soberly, righteously, and godly in this world, that you may shew your self in all things an example of good works unto others, that the adversary may be ashamed, having nothing to lay against you?

Answer.

I will so do, the Lord being my helper.

The Archbishop.

**W**ill you maintain and set forward (as much as shall lie in you) quietnesse, peace and love among all men: and such as be unquiet, disobedient and criminous within your Diocese, correct and punish according to such authority as ye have by Gods word, as to you shall be committed by the ordinance of this Realm?

Answer.

I will so do, by the help of God.

The Archbishop.

**W**ill you shew yourself gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help?

Answer.

I will so shew my self by Gods help.

The Archbishop.

**A** Almighty God our heavenly Father, who hath given you a good will to do all these things: grant also unto you strength and power to perform the same

# The Consecration of Bishops.

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same, that he accomplishing in you the good work which he hath begun, ye may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.

Then shall be sung or said, Come holy Ghost, &c.

As it is set out in the Order of Priests.

That ended, the Archbishop shall say,

Lord hear our prayer.

Answer.

And let our cry come unto thee.

## ¶ Let us Pray.



Almighty God, & most merciful Father, which of thine infinite goodness hast given thy only and most dear beloved Son Jesus Christ to be our Redeemer and author of everlasting life, who after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastours and Doctors, to the edifying and making perfect his Congregation: grant we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, and glad tidings of reconcilement to God, and to use the authority given to him, not to destroy but to save, not to hurt but to help: so that he as a wise and faithful servant giving to thy family meat in due season, may at the last be received into joy, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth one God world without end, Amen.

Then the Archbishop and Bishops present, shall lay their hands upon the head of the elected Bishop, the Archbishop saying,

Take the holy Ghost, and remember that thou stir up the grace of God which is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power and love, and sobriety.

Then the Archbishop shall deliver him the Bible, saying,

Take heed unto reading, exhortation and doctrine. Think upon these things contained in this book. Be diligent in them, that the increase coming thereby



## The Consecration of Bishops.

thereby, may be manifest unto all men. Take heed unto thy self, and unto teaching, and be diligent in doing them: for by doing this thou shalt save thy self, and them that hear thee. Be to the flock of Christ a Shepherd, not a wolf: feed them, devour them not: hold up the weak, heal the sick, bind together the broken, bring again the outcasts, seek the lost, be so merciful, that ye be not too remiss: so minister discipline, that you forget not mercy, that when the chiefe Shepherd shall come, you may receive the immarcescible crown of glory, through Jesus Christ our Lord, Amen.

Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop, with other shall also Communicate. And for the last Collect immediately before the Benediction, shall be said this Prayer.

**M**ost merciful Father, we beseech thee to send upon this thy servant thy heavenly blessing, and so endue him with thy holy Spirit, that by preaching thy word, may not onely be earnest to reprove, beseech, and rebuke, with all patience and doctrine, but also may be, to such as believe, an wholesome example, in word, in conversation, in love, in faith, in chastity, and purity: that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth, one God with the Father and the holy Ghost, world without end. Amen.

# AT THE HEALING.

## THE GOSPEL

Written in the XVI. Chapter of St. MARK,  
beginning at the 14. verse.

**I**ESUS appeared unto the Eleven as they sate at meat, and  
call in their teeth their unbelief and hardnesse of heart,  
because they beleved not them which had seen that he  
was Risen again from the dead. And he said unto them,  
Go ye into all the world, and preach the Gospel to all Creatures:  
he that believeth and is Baptized, shall be Saved: but he that be-  
lieveth not, shall be damned; And these Tokens shall follow them  
that believe: In my Name they shall cast out devils, they shall  
speak with new tongues, they shall drive away serpents, and if they  
drink any deadly thing, it shall not hurt them: \* They shall lay  
their hands on the Sick, and they shall recover. So when the  
Lord had spoken un'o them, he was received into Heaven, and is on  
the right hand of God. And they went forth, and preached every  
where, the Lord working with them, and confirming the word with  
Miracles following.

\* Here the in-  
firm persons  
are presented  
to the KING  
upon their  
knees, and the  
King layeth  
his Hands up-  
on them.

## THE GOSPEL

Written in the I. Chapter of St. JOHN,  
beginning at the first verse,

**I**n the beginning was the Word, and the Word was with  
God, and God was the Word. The same was in the  
beginning with God. All things were made by it, and  
without it was made nothing that was made.  
In it was Life, and the Life was the Light of men, and the Light  
shined in the Darknesse, and the darknesse comprehended it not.  
There was sent from God a man whose name was JOHN. The  
same came as a witnesse, to bear witnesse of the Light, that all men  
through him might believe. He was not that Light, but was sent  
to bear witness of the Light. \* That light was the true light,  
which lighteth every man that cometh into the world. He was  
in necks.

\* Here they  
are again  
presented un-  
to the KING  
upon their  
knees, & the  
KING put  
teth his Gold  
about their  
in necks.

in the World and the world was made by him, and the World knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made Sons of God, even them that believed on his Name: which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became Flesh, and dwelt among us, and we saw the Glory of it, as the Glorpy of the onely begotten Son of the Father, full of grace and truth.

## THE PRAYERS.

Verf. Lord have mercy upon us.

Resp. Lord have mercy upon us.

Verf. Christ have mercy upon us.

Resp. Christ have mercy upon us.

Verf. Lord have mercy upon us.

Resp. Lord have mercy upon us.

**O**ur Father which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil, Amen.

Verf. O Lord Save thy Servants.

Resp. Which put their trust in thee.

Verf. Send help unto them from above.

Resp. And evermore mightily defend them.

Verf. Help us O God our Saviour.

Resp. And for the Glory of thy name deliver us, be merciful unto us sinners for thy Names sake.

Verf. O Lord hear our Prayer.

Resp. And let our Cry come unto thee.

**O** Almighty God, who art the Giver of all health, and the aid of them that seek to Thee for succour, we call upon thee for thy help and goodnesse mercifully to be shewed unto these thy servants, that they being Healed of their infirmity, may give thanks unto thee, in thy holy Church, through Jesus Christ our Lord, AMEN.

**T**he Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore.

AMEN.

Cele.

These Answers are to be made by them that come to be Healed.

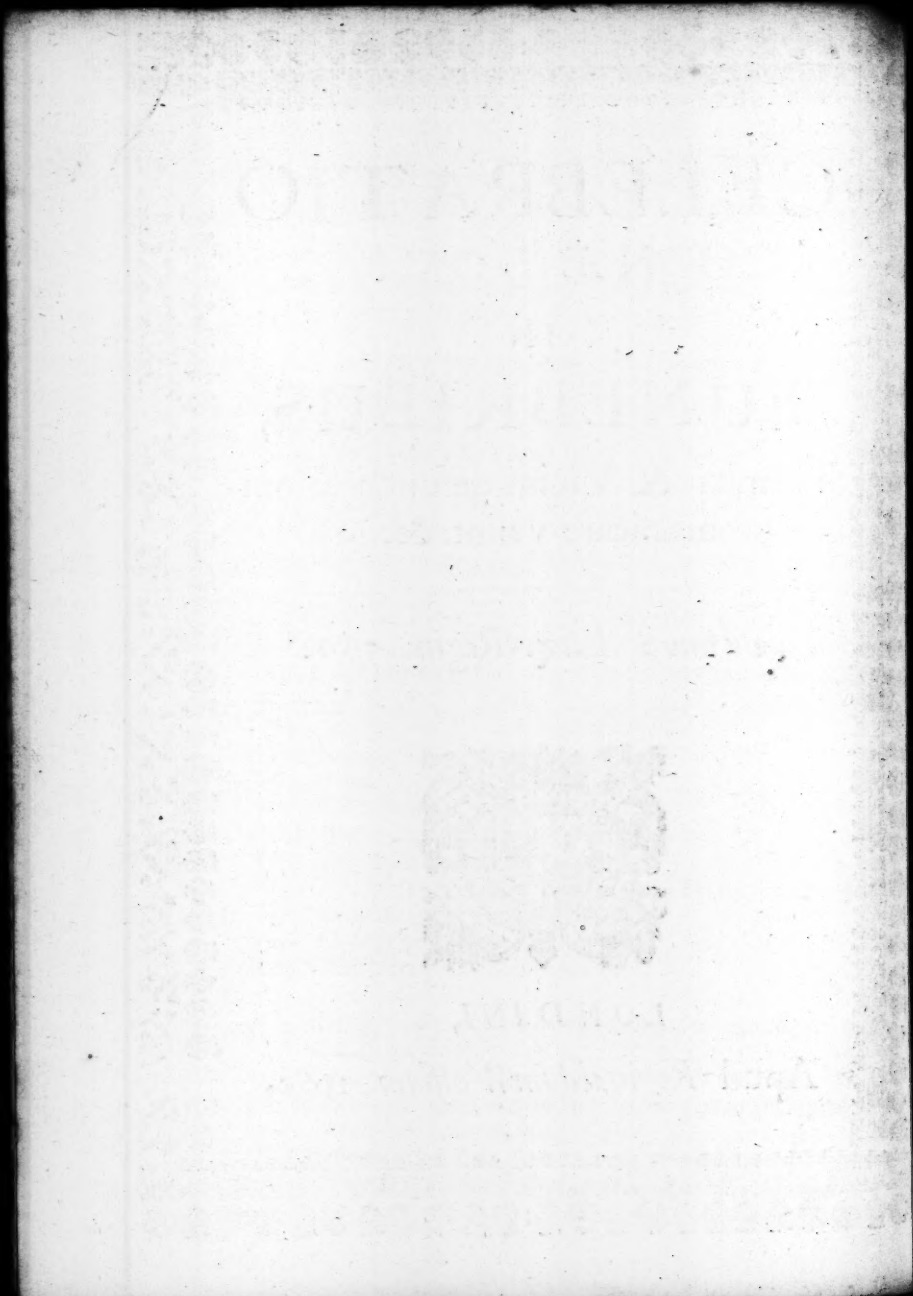
CELEBRATIO  
COENÆ DOMINI  
IN  
FUNEBRIBUS,

Si Amici & Vicini defuncti Com-  
municare velint. &c.

*Anno 2. Eliz. Regin. 1560.*



LONDINI,  
Apud Reginaldum Wolfium. 1560.



A copy of tharte made for thabrogacion of certayne holy dayes, accor dyng to the trauumpte late sent by the kyngs hyghnes to all bysshops with his graces strayght commaundement, to signifie his farther pleasure to all Col-leges, religious houses and Curates, within theyr diocesse for the publicacion, and also effectiuall & vniuersall obser- cion of the same. Anno 1536.

For as moch as the nombze of holy dayes is so excessiue ly growen and per- dayly more and more by mens deuocyon, yea rather supersticyon was lyke further to encrease, that the same was & sholde be not onely prejudiciall to the common weale, by reason that it is occasion as well of moche slouth and poelnes, the very nouryche of thieues, bacaboundes, and of vyuers other unchryf- tyne and inconueniencies, as of decaye of good mystryes and artes, vyle and necessary for the common welthe, and loss of mans soue many tymes, beyng deue destroyed through the superstitious obseruance of the said holydayes, in not takyng the oportunitie of good & serene wheather offered vpon the same in time of haruest, but also pernicious to the soules of many men, whiche beyng en- tyled by the lycencious vacacyon and libertie of those holy dayes, do vpon the same commonly vyle and pryactye more excelle, ryote and superfluite than vpon any other dayes. And siche the Sabbath day was ordeyned for mans vse, and therefore ought to gyue place to the necessity and behoue of the same whan so- euer that shall occurre: mouche rather any other holyday institute by man. It is therefore by the kyngs hyghnes auctoryty, as supreme head in earth of the Church of Englande, with the Common assente and consent of the prelates and clergy of this his realme in Conuocacyon lawfully assembled and congregate, among other chynges decreed ordeyned and establyshed.

¶ First that the feast of Dedicacyon of the church shall in all places throug- hout this realme be celebrated and kepte on the fyrst sonday of the moneth of Oc- tobre for euer, and vpon nours other day. ¶ Item that the feast of the pa- trone of ebery church within this realme, called commonly the Church holyday, shall not from henceforth be kepte or obserued as a holyday, as heretofore hath been vled, but that it shall be lawfull to all and singular persons, resydent or dwellynge within this realme to go to their work, occupacyon or mystry, and the same truly to excercise and occupy vpon the said feast, as vpon any other workeday, excepte the said feast of the Church holyday be such as must be vniuersally obserued, as a holy day by this ordynance following.

Also that all those feestes or holy days, which shall happen to occurre, eyther in the haruest time which is to be compted from the first day of July unto the xxix.  
 day



## 226 Of Abrogate Holy-dayes in K. Hen. 8. time.

day of September, or elles in the terme time at westmyster, shall not be kepte or obserued from henceforth as holydayes, but that it may be lausfull for every man to go to his work or occupation upon the same as upon any other workday, except alwayes the feestes of the apostles, of our blessed lady, and of saynt George. And also such feestes as wherein the kings Judges at westmyster shall do not use to sytte in Judgement, all which shall be kepte holy and solempne of every man, as in tyme past have been accustomed. Prouyd alwayes, that it may be lausfull vnto all preestes and clerkes, as well secular as regular in the foresayd holydayes now abrogate, to syng or saye their accustomed seruyce for those holydayes in their churches: so that they do not the same solempnely, nor do ryng to the same after the maner used in hygh holydayes, nor do commaunde or indict the same to be kepte or obserued as holydayes.

Finally, that the feest of the Natiuite of our lord, of Easter, of the Natiuite of saynt John the baptiste, and of saynt Mychell, shall be frome henceforth compied, and accepted and taken for the iij. generall offering dayes.

And for further declaracion of the premysles, be it knownen that Easter terme begynneth alwayes the xviij. day after Easter, rekenyng Easter day for one, and endeth the monday next after thascenyon day. Trinite terme begynneth alwayes the wednesday next after shoctaves of Trinite sonday, and endeth the xi. or xii. day of Iuly. Mychellmas terme begynneth the ix. or x. day of October, and endeth the xxvii. or xxix. day of Nouember.

Hillary terme begynneth the xxiii. or xxiiii. day of January, and endeth the vii. or viii. day of February.

In Easter terme upon thascenyon daye. In Trinite term upon the Natiuite of saynt John Baptiste. In Mychellmas terme upon Allhallon day. In Hillary terme upon Candelmas day, The kyngs Judges at westmyster do not use to syt in Judgement, nor vpon any sondayes.

Printed at London in Fleetestrete. at the  
 signe of the Sonne, by me John Byddell.  
 Cum priuilegio. Anno 1536.

## By the Queen.

*A Proclamation against the despisers or breakers of the orders prescribed in the book of Common prayer.*



**D**E Queens Maj. ity being right sorry to understand that the order of common prayer, set forth by the common consent of the Realm, and by authority of Parliament in the first year of her reign, wherein is nothing contained but the Scripture of God, and that which is consonant unto it, is now of late of some men despised, and spoken against, both by open preachings, and writings, and of some bold and vain curious men, new and other Rites found out and frequented, whereupon contentions, sects, and disquietnesse doth arise among her people: and for one goodly and uniform order, diversety of Rites and Ceremonies, disputations, and contentions, schismes, and divisions already risen, and more like to ensue. The cause of which disorders, Her Majestie doth plainly understand to be the negligence of the Bishops and other Magistrates, who should cause the good Laws and Acts of Parliament made in this behalf to be better executed, and not so dissembled and winked at, as hitherto (it may appear) that they have been.

For speedy remedy whereof, Her Majestie straightly chargeth and commandeth all Archbishops and Bishops and all Justices of Assizes, and Oyer and Terminer, and all Justices, head officers of Cities and Towns corporate, and all other who have any authority to put in execution the Act for the uniformity of common prayer and the administration of the Sacramentes made in the first year of Her gracious reign, with all diligence and severity, neither favouring, nor dissembling with one person nor other, who doth neglect, despise, or seek to alter the goodly Orders and Rites set forth in the said Book: But if any person shall by publick preaching, writing or printing, contempt, despise, or dispraise the Orders contained in the said Book, they shall immediately apprehend him, and cause him to be imprisoned, until he hath answered to the Law, upon pain that the chief Officers, being present at any such preaching, and the whole Parish, do answer for their contempt and negligence. Likewise, if any shall forbear to come to the Common prayer, and receive the Sacraments of the Church, according to the order in the said book allowed, upon no just and lawful cause: all such persons they shall enquire of, present, and see punished, and ordered according as is prescribed in the said Act, with more care and diligence then heretofore hath been done: the which negligence hath been cause why such disorders have of late now so much and in so many places increased and grown.

And if any persons that either in private houses, or in publick places, make assemblies, and therein use o:her Rites of Common prayer and Administration of the Sacraments then is prescribed in the said Book, or shall maintain in their houses any persons being notoriously charged by Books or preachings to attempt the alteration of the said orders, they shall see such persons punished with all severity, according to the Laws of this Realm, by paines appointed in the said Act.

And because these matters do principally appertain to the persons Ecclesiastical, and to the Ecclesiastical government, her Majesty giveth a most special and earnest charge to all Arch-Bishops, Bishops, Archdeacons, and Deans, and all such as have ordinary jurisdiction, in such causes to have a vigilant eye and care to the observation of the Orders and Rites in the said book prescribed, throughout their cures and Diocesse, and to proceed from time to time by ordinary and Ecclesiastical jurisdiction, as is granted th. in the said Act, with all celerity and severity, against all persons who shall offend against any of the Orders in the said Book prescribed, upon pain of her Majesties high displeasure for their negligence, and deprivation from their dignities and benefices, or o:ther censures to follow, according to their demerits.

Given at *Grenewich* the 20. day of *October* 1573, in the fifteenth year of the Queens Majesties reign.

God save the Queen.

Imprinted at London by Newgate Market,  
next unto Christs Church, by *Richard Jugge*,  
Printer to the Queens Majesty.

*Cum privilegio Regiae Majestatis.*

By

By the Queen.

*A Proclamation against the Sectaries of the Family of love*

**W**HEREAS by report of sundry of the Bishops of this Realm, and others having cure of souls, the Queens Majesty is informed, that in sundry places of Her said Realm, in their severall Diocesses, there are certain persons which do secretly in corners, make privie assemblies of divers simple unlearned people, and after they have craftily and hypocritically assured them to esteem them to be more holy and perfect men then other are, they do then teach them damnable heresies, directly contrary to divers of the principal Articles of our Belief and Christian faith, and in some parts so absurd and fanatical, as by feigning to themselves a monstrous new kind of speech never found in the Scriptures, nor in ancient Father of Miter of Christs Church, by which they do move ignorant and simple people at the first rather to marvel at them, then to understand them: but yet to colour their sect wishal, they name themselves to be of the family of love, and then as many as shall be allowed by them to be of that family, to be elect and saved, and all others of what Church soever they be, to be rejected and damned: And for that upon convening of some of them before the Bishops and Ordinaries, it is found that the ground of their sect is maintained by certain lewd, heretical and seditious books first made in the Dutch tongue, and lately translated into English, and printed beyond the seas, and secretly brought over into the Realm, the author whereof they name H. N, without yielding to him upon their examination, any other name, in whose name they have certain Books set forth, called Evangelium Regni, or a joyful Message of the Kingdom. Documental sentences. The prophetic of the spirit of love. A publishing of the peace upon the earth, and such like. And considering also it is found, that these Sectaries hold opinion, that they may before any Magistrate Ecclesiastical or Temporal, or any other person not being professed to be of their sect (which they term the family of love) by oath or otherwise deny any thing for their advantage, so as though many of them are well known to be teachers and spreaders abroad of these dangerous and damnable sects, yet by their own confession they cannot be condemned, whereby they are more dangerous in any Christian Realm: Therefore Her Majesty being very sorry to see so great an evil by the malice of the Devil first begun and practised in other countries, to be now brought into this Her Realm,

and

and that by her Bishops and Ordinaries, She understandeth it very requisite, not onely to have these dangerous Hereticks, and Sectaries to be severely punished, but that also all other means be used by Her Majesties Royal authority, which is given Her of God to defend Christs Church, to root them out from further infecting of Her Realm, She hath thought meet and convenient, and so by this Her Proclamation, She willet and commandeth that all Her Officers and Ministers temporal, shall in all their severall vocations, assist the Archbishops and Bishops of Her Realm, and all other persons Ecclesiastical, having cure of souls, to search out all persons duely suspected to be either teachers or professors of the foresaid damnable Sects, and by all good means to proceed severely against them being found culpable, by order of the Laws either Ecclesiastical or Temporal, and that also search be made in all places suspected for the books and writings maintaining the said Heresies and Sects, and them to destroy and burn. And wheresoever such books shall be found after the publication hereof, in custody of any person, other then such as the Ordinaries shall permit, to the intent to peruse the same for confutation thereof, the same persons to be attached and committed to close prison, there to remain, or other wise by Law to be condemned, until the same shall be purged and cleared of the same Heresies, or shall recant the same and be thought meet by the Ordinary of the place to be delivered. And that whosoever in this Realm shall either print, or bring, or cause to be brought into this Realm, any of the said books, the same persons to be attached and committed to prison, and to receive such bodily punishment and other mulct, as fautors of damnable Heresies. And to the execution hereof, Her Majesty chargeth all Her Officers and Ministers both Ecclesiastical and Temporal, to have special regard, as they will answer not onely afore God, whose glory and truth is by these damnable Sects greatly sought to be defaced, but also will abate Her Majesties indignation, which in such cases as these are, they ought not escape, if they shall be found negligent and carelesse, in the Execution of their authorities. Given at Our Manour of Richmond the third of October, in the two and twentieth year of our Reign.

God save the Queen.

Imprinted at London by *Christopher Barker*,  
Printer to the Queens most Excellent Majesty.

By



## By the Queen.

### A Proclamation against certain seditious and schismatical Books and Libels &c.



**T**he Queens most excellent Majestie, considering how within these few peeres past, and now of late, certain seditious, and evil disposed persons towards her Majestie, and the Government established for causes Ecclesiastical within Her Majesties Dominions, have devised, written, printed, or caused to be seditiously and secretly published and dispersed, sundry Schismatical and seditious books, diffamatory Libels, and other phantastical writings amongst her Majesties Subjects, containing in them doctrine very erroneous, and other matters notoriously untrue, and seditious to the State, and against the godly reformation of Religion and Government Ecclesiastical established by Law, and so quietly of long time continued, and also against the persons of Bishops, and others placed in authority Ecclesiastical under Her Highnesse by her authority, in rapling forth, and beyond the bounds of all good humanity: All which Books, Libels and writings tend by their scope, to perswade and bring in a monstrous and apparent dangerous Innovation within Her Dominions and Countreies, of all manner of Ecclesiastical Government now in use, and to the abiding, or rather to the overthrow of her Highnesse lawful Prerogative, allowed by Gods Law, and established by the Lawes of the Realm, and consequently to reverte, dissolve, and set at liberty the present Government of the Church, and to make a dangerous change of the form of Doctrine, and use of Divine service of God, and the ministration of the Sacraments now also in use, with a rash and malicious purpose also to dissolve the Estate of the Prelacy, being one of the three ancient estates of this Realm under her Highnesse, whereof her Majestie mindeth to have such a reverend regard, as to their places in the Church and Common wealth appertaineth. All which said lewd and seditious practises do directly tend to the manifest mischief breach of great number of good Lawes and Statutes of this Realm, inconveniencies nothing regarded by such Innovations.

In consideration whereof her Highnesse graciously intending to provide some good and speedy remedy to withstand such notable dangerous and ungodly attempts, and for that purpose to have such enormous malefactors discovered and condignely punished, doth signifie this her Highnesse mistliking and indignation of such dangerous and wicked enterprises, and for that purpose doth hereby will and also straightly charge and command, that all persons whatsoever, within any



## 232 A Proclamation against Seditious Books.

any her Majesties Realms and Dominions, who have or hereafter shall have any of the said seditious Books, Pamphlets, Libels or Writings, or any of like nature already published, or hereafter to be published, in his or their custody, containing such matters, as above are mentioned, against the present Order and Government of the Church of England, or the lawful Ministers thereof, or against the Rites and Ceremonies used in the Church, and allowed by the Laws of the Realm: That they, and every of them do presently after, with convenient speed bring in, and deliver up the same unto the Ordinary of the Diocese, or of the place where they inhabit, to the intent they may be utterly defaced by the said Ordinary, or otherwise used by them. And that from henceforth no person or persons whatsoever, be so hardy, as to write, contrive, print, or cause to be published or distributed, or to keep any of the same, or any other Books, Libels, or Writings of like nature and quality, contrary to the true meaning and intent of this her Majesties Proclamation. And likewise, that no man hereafter, give any instruction, direction, favour, or assistance, to the contriving, writing, printing, publishing, or dispersing of the same, or such like Books, Libels, or Writings whatsoever, as they tender her Majesties good favour, will avoid Her high displeasure, and as they will answer the contrary at their uttermost perils: and upon such pains and penalties, as by the Law any way may be inflicted upon the offenders, in any of these behalfs, as persons maintaining such seditious actions, which her Majesty mineth to have feverally executed. And if any person have had knowledge of the Authors, Writers, Printers, or dispersers thereof which shall within one moneth after the publication hereof, discover the same to the Ordinary of the place where he had such knowledge, or to any of her Majesties privie Council: the same person shall not for his former concealment be hereafter molested or troubled. Given at her Majesties Palace at Westminster, the xiii. of February, 1588. In the xxi. year of her Highnesses reign.

God save the Queen.

Imprinted at London by the Deputies of  
*Christopher Barker*, Printer to the Queens most  
 excellent Majestie 1588.

# ARTICLES

to be enquired in the  
VISITATION,

IN THE  
First year of the reign of our most  
dread Sovereign

LADY ELIZABETH,

By the grace of God,  
*Of England, France, and Ireland, Queen, de-  
fender of the Faith &c.*



Anno Domini 1559.

# ARTICLE

## VISITATION

OF THE  
SACRED  
RELIGION

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RELIGION



OF THE  
SACRED  
RELIGION

## Articles &amp;c. Anno 1559.

**F**irst, whether any Parson, Vicar or Curate be resident Residency. continually upon his Benefice, doing his duty in preaching, reading, and duly ministering the holy Sacraments.

Item, Whether in their Churches and Chappels, all Images, False miracles, Shyres, all Tables, Candlesticks, Tyndals, and rolls of Wax, pictures, paintings, and all other monuments of feigned and false miracles, Pilgrimages, Idolatry, and Superstition, be removed, abolished, and destroyed.

Item, Whether they do not every holy day, when they have no The Lords Sermon, immediately after the Gospel, openly plainly, and distinctly, Prayer. write to their Parishioners in the Pulpit, the Lords prayer, the Be-lit, and the ten Commandments in English.

Item, Whether they do charge Fathers and Mothers, Masters, To bring up and Governours of youth, to bring them up in some vertuous youth, life and Occupation.

Item, Whether, such beneficed men, as be lawfully absent from Curates. their Benefices, do leave their cures to a rude and unlearned person, and not to an honest, well-learned, and expert Curate, which can and will teach you wholesome doctrine.

Item, Whether they do discourage any person from reading of any Reading the part of the Bible, either in Latine or English, and do not rather Scriptures. comfort and exhort every person to read the same at convenient times, as the very lively word of God, and the special food of mans soul.

Item, Whether Parsons, Vicars, Curates, and other Ministers, Taverns and be common haunters and resorters to Taverns or Alehouses, giving games. themselves to drinking, rioting, and playing at unlawful games, and do not occupie themselves in the reading or hearing of some part of holy Scripture, or in some other goodly exercise.

Item, Whether they have admitted any man to preach in their Preachers. cures, not being lawfully licenced thereunto, or have been licenced accordingly.

Item, Whether they use to declare to their Parishioners, any Superstition. tending to the extolling or setting forth of vain and superstitious Religion, Pilgrimages, Relicks, or Images, or lighting of Candles, kissing, kneeling, or decking of the same Images.

- Registers.** Item, Whether they have one book or register kept, wherein they write the day of every Wedding, Christning and Burying.
- Obedience** Item, Whether they have exhorted the people to obedience to the Queens Majesty, and Ministers, and to charity and love one to another.
- The Sacrament.** Item, Whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament of the body and blood of Christ, before they can say perfectly the Lords prayer, the Articles of the faith, and the ten Commandments in English.
- Hospitality.** Item, Whether they be resident upon their Benefices, and keep hospitality, or no; whether they do relieve their Parishioners, and what they give them.
- Reparations.** Item, Whether Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels and Mansions, do keep their Chancels, Rectories, Vicarages, and all other houses appertaining to them, in due reparations.
- Prayer in English.** Item, Whether they do counsel or move their Parishioners, rather to pray in a tongue not known, then in English, or put their trust in any certain number of prayers, as in saying over a number of Beads, or other like.
- Beads.**
- Defamed persons.** Item, Whether they have received any persons to the Communion, being openly known to be out of charity with their neighbours, or defamed with any notorious crime, and not reformed.
- Poor mens box.** Item, Whether they have provided, and have a strong chest for the poor mens box, and set and fastned the same in a place of the Church most convenient.
- Testament.** Item, Whether they have diligently called upon, exhorted and moved their parishioners, and especially when they make their Testaments, to give to the said poor mens Box, and to bestow that upon the poor, which they were wont to bestow upon Pilgrimages, Pardons, Trentalls, and upon otherlike blinde devotions.
- Sick. Burial.** Item, Whether they have denied to visit the sick, or bury the dead being brought to the Church.
- Simony.** Item, Whether they have bought their Benefices, or come to them by fraud, guile, deceit, or Simony.
- Adulterers.** Item, Whether they have given open monition to their Parishioners, to detect and present to their Ordinary all Adulterers and Fornicators, and such men as have two wives living within their Parishes.

Item,

Item, Whether they have manifested their parishioners openly, Church goods that they should not sell, give, nor otherwise alienate any of their Church goods.

Item, Whether they, or any of them do keep more Benefices and other Ecclesiastical promotions then they ought to do, not having sufficient licences, and dispensations thereunto, and how many they be, and their names. Many Benefices.

Item, Whether they minister the holy Communion any otherwise, Communion. then onely after such form and manner, as it is set forth by the common authoritie of the Queens Majestie and the Parliament.

Item, Whether you know any person within your Parish or else where, that is a letter of the word of God to be read in English, or sincerely preached in place and times convenient. Letters of the word or preaching.

Item, Whether in the time of the Letany, or any other Common prayer, in the time of the Sermon or Homily, and when the Priest readeth the Scriptures to the Parishioners, any person have departed out of the Church without just and necessary cause, or disturbed the minister otherwise. Goes out of the church.

Item, Whether the money coming and rising of any Tattel, or other moveable stocks of the Church, and money given and bequeathed to the finding Tyches, Lights, Tapers, or Lamps, not paid out of any lands, have not been employed to the poor mens use. Church money.

Item, Who hath the said stocks and money in their hands, and what be their names. Keepers of the Church money.

Item, Whether any undiscreeet person do uncharitably contemn and abuse Priests and Ministers of the Church. Contempt of Priests.

Item, Whether there be any other Grammar taught in any school within this Diocese, then that which is set forth by the authority of King Henry the eighth. The Kings Grammar.

Item, Whether the service of the Church be done at due and convenient houres. The time of Service.

Item, Whether any have used to commune, jangle, and talke in the Church in the time of the prayer, reading of the Homily, preaching, reading or declaring of the Scripture. Talkers in the Church.

Item, Whether any have wilfully maintained and defended any Heresies, errors, or false opinions, contrary to the faith of Christ and holy Scripture. Heresies.

Item, Whether any be common drunkards, swearers or blasphemers of the name of God. Drunkards.

Item,



- Adulterers.** Item, Whether any have committed Adultery, fornication, or incest, or be common Bawds, or receivers of such evil persons, or vehemently suspected of any of the premises.
- Brawlers.** Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discords between one person and another.
- Sorcerers.]** Item, Whether you know any that do use Charms, Sorceries, Enchantments, Invocations, Circles, Witchcrafts, Soothsaying, or any like crafts or imaginations invented by the Devil, and specially in the time of womens trabel.
- Pulpits.** Item, Whether Churches, Pulpits, and other necessities appertaining to the same, be sufficiently repaired, and if they be not, in whose default the same is.
- Reforters to other Churches.** Item, Whether you know any, that in contempt of their own Parish Church do resort to any other Church.
- Inholders** Item, Whether any Inholders, or Alehouse keepers, do use commonly to sell meat and drink in the time of common prayer, preaching, reading of the Homilies, or Scripture.
- Divorce.** Item, Whether you know any to be married within the degrees prohibited by the laws of God, or that be separated or divorced without the degrees prohibited by the law of God, and Whether any such have married again.
- Privie contracts.** Item, Whether you know any to have made privie contracts of Marriage, not calling two or more witnesses therunto, nor having thereto the consent of their parents.
- Banes:** Item, Whether they have married solemnly the banes not first lawfully asked.
- Executors.** Item, Whether you know any Executors, or Administrators of dead mens goods, which do not onely bestow such of the said goods, as were given and bequeathed, or appointed to be distributed among the poor people, repairing of High wayes, finding of poor Scholars, or marrying of poor maidens, or such other like charitable decess.
- Images]** Item, Whether you know any that keep in their houses any mdefaced Images, Tables, Pictures, Paintings, or other ornaments of feigned and false miracles, Pilgrimages, Idolatry and superstition, and do adore them, and specially such as have been set up in Churches, Chappels and Oratories.
- Books.** Item, What books of holy Scripture you have delivered to be burnt, or otherwise destroyed, and to whom ye have delivered the same.
- Bribes.]** Item, What bribes the Accusers, Promoters, Persecutors, Ecclesiastical Judges, and other the Commissioners appointed within the

the several Diocesses of this Realm, have received by themselves or other, of those persons which were in trouble, apprehended, or imprisoned for Religion.

Item, What goods moveable, lands, fees, offices, or promotions, have been wrongfully taken away in the time of Queen Maryes Reign, from any person which favoured the Religion now set forth. Loss of goods.

Item, How many persons for Religion have died by fire, famine, or otherwise, or have been imprisoned for the same. How many burnt.

Item, That you make a true presentment of the number of all the persons, which died within your Parishes, since the feast of St. John the Baptist, which was in the year of our Lord God One thousand five hundred fifty and eight, unto the feast last past, making therein a plain distinct declaration, how many men, women, and men-children the same were, and the names of the men. Certificat of the dead.

Item, Whether you know any man in your Parish, secretly, or in unlawful conventicles, say or hear Masse, or any other service prohibited by the Law. Secret Masses.

Item, Whether you know any person in your Parish, to be a slanderer of his neighbours, or a sower of discorde between party and party, man and wife, parents and their children, or that hath incited, bruted, or set forth any rumours, false and seditious tales, slanders, or makers, bringers, buyers, sellers, keepers or coveyers of any unlawful books, which might stir and provoke sedition, or maintain superstitious service within this Realm, or any Alders, Counsellors, Procurers or maintainers thereof. False rumors. Unlawful books.

Item, Whether the Church of your Parish be now vacant or no, who is the Patron thereof, how long it hath been vacant, who hath received the tithes, oblations and other commodities, during the time of the vacation, and by what authority, and in what estate the said Church is at this time, and how long the Parson or Vicar hath had that Benefice. Patron. Tithes. Vacation.

Item, Whether any Minstrels, or any other persons do use to sing or say any songs, or Ditties that be vile or unclean, and especially in derision of any godly order now set forth and established. Minstrels.

Item, Whether the Letany in English with the Epistle and Gospel which was by the Queens highness Proclamation willed to be read Letany in English.

read to the people, were put in use in your Churches, and if any who were the letters thereof.]

**Distinct.** Item, Whether the Curates and Ministers do leſſively plainly, and diſtinctly read the publick prayers, Chapters, and Psalms, as they ought to do.

*God save the Queen.*

Imprinted at London Anno 1559.

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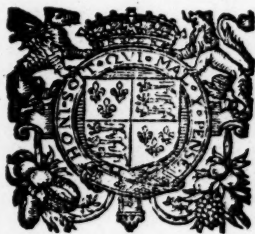
# ARTICULI

PER

Archiepiscopum, Episcopos & reliquum

Clerum Cantuariensis Provinciae in Synodo inchoata Londini vicesimo quarto die Mensis Novembris, Anno Domini 1584. Regnique Serenissimae in Christo Principis Dominae Elizabethae, Dei gratia Angliae, Franciae & Hyberniae Reginae, fidei Defensoris, &c. vicesimo septimo stabiliti, & Regia auctoritate approbati & confirmati.

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LONDINI, in ædibus C.B.

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## Articuli pro Clero.

*Ut homines idonei ad sacros ordines, & Beneficia (uti vocant) Ecclesiastica admittantur.*

**P**rimò cautum est, ne quis posthàc ad sacros ordines suscipiatur, qui non eodem quoque tempore Præsentationem sui ipsius ad Beneficium aliquod intra dioccesim sive Jurisdictionem ejusdem Episcopi à quo sacros ordines petit, tunc vacans exhibuerit: vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium attulerit de Ecclesia aliqua intra dioccesim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus: Vel saltem, qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendam tunc etiam vacantem, non sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius Diocesi fuerit: nisi velex altera nostratum Academicarum prodierit: vel, nisi literas (ut loquuntur) Dimissorias ab Episcopo, cujus Diocesisanus existit, attulerit. & vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem scholasticum susceperit: Vel saltem, nisi rationem fidei suæ juxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeo ut sacrarum literarum testimonia, quibus eorundem Articulorum veritas innitur, recitare etiam valeat: Ac ulterius, de vita sua laudabili & morum integritate literas testimoniales sub Sigillo vel alicujus Collegii Cantabrigiensi aut Oxoniensi, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem D. Reginæ conservandam assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem Parœciæ, ubi per tres annos antè proximè elapsos commoratus est, exhibeat.

Quòd si verò aliquis Episcopus aliquem ad sacros ordines admiserit, qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam præterea poenam incurrat, quæ de



jure in ejusmodi Episcopos, qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Ad hæc, nequis Episcopus aliquem in Beneficium (uti vocant) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Quòd si Curia de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minimè idoneos ac habiles admittere renuit: tunc licebit Archiepiscopo, vel auctoritate propria, vel gratia speciali ab Regia Majestate impetrata, ejusmodi processus amputare, quò laudabilis Episcopi industria debitum ea ratione fortiatur effectum.

Denique, ut quolibet annò ad festum S. Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium quos in sacros ordines, vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiscopum transmittat.

### *De moderanda solennis Pœnitentiæ commutatione.*

**N**Equa fiat posthac solennis Pœnitentiæ commutatio, nisi rarioribus gravioribusque de causis, atque ad cò cum ipsi Episcopo constiterit, eam esse ad Reum reconciliandum & reformandum saniozem & tutiozem rationem.

Deinde, quòd multa illa pecuniaria vel in relevamen pauperum ejusdem Parocciæ, vel in alios pios usus erogetur, idque Ecclesiæ solenniter & fideliter approbetur & innotescat.

Quòd si verò crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publicè in Ecclesia pœnitentiam suam minimè fictam profitendo, læsæ Ecclesiæ satisfaciens, vel Ecclesiæ minister in præsentia ipsius Rei, palam è suggestu, ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ testimonium quantam pecuniarum summam in usus supradictos erogandam reddiderit, denunciabit.

### *De moderandis quibusdam indulgentiis, pro celebratione Matrimonii absque trinundina denunciatione, quam Bannos vocant Matrimoniales.*

**Q**uandoquidem honestæ, claræ ac illustri conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, Matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Ban-

nis matrimonia libus aut non omnino, aut semel iterumve denunciandis indulget, sine aliquo gravi scandalo seu detrimento : Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ facultates sive indulgentiæ de celebrando absq; Bannis Matrimonio concedantur, nisi idonea cautio prius sub huius conditionibus ineatur ; nimirum, Primo, quod nullum postea constabit impedimentum Præcontractus, Consanguinitatis, Affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione. Secundo, quod eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut Civili, de ejusmodi legitimo impedimento Matrimonii inter hujusmodi personas contrahendi aut contracti. Ac tertio, quod ad Nuptiarum solennizationem non accedent, nisi assensu & expresso consensu Parentum sive tutorum prius impetrato. Et ulterius, quod Matrimonii celebratio publicè ac tempestivè in facie Ecclesiæ fiet. Cujus quidem cautionis Formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diocesi imitanda proponetur.

Provisò semper, quod quicumque contra hanc ordinationem deliquerit, ab executione officii per sex integros menses suspendetur.

### *De quibusdam circa Excommunicationem excessibus coercendis sive reformatis.*

Quia Excommunicationis usus in Ecclesia perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideo absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus Regni legum innovari vel alterari nequit. Nihilominus, ut Excommunicatio (quæ auctoritatis ac disciplinæ Ecclesiasticæ quasi verus quidam ac vinculum habendum est) ad pristinum suum usum, decus & dignitatem reducatur : cautum est, ut quotiescunque Censura ista in immediatam poenam cujuscvis notoriæ Hæreseos, Schismatis, Symoniæ, Perjurii, Usuræ, Incestus, Adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum, vel Præbendam, (modò sacris ordinibus & Ecclesiastica jurisdictione præditus fuerit) in propria persona pronuntiabitur, unâ cum ejusmodi frequentia & assistentia, quæ ad majorem rei auctoritatem conciliandam conducere videbitur.

Denique, quod unusquisque Vicarius Generalis, Officialis seu Commissarius, qui ordines Ecclesiasticos non suscepit, eruditum aliquem Presbyterum sibi accerset & associabit, qui sufficienti auctoritate vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione

ditione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis, Excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est ejusmodi excommunicationem per Ministrum Ecclesiæ denunciari: ita ipse Judex de absolutione ipsius Rei post satisfactionem suam peractam, eundem Ministrum certiore faciet, qui eandem absolutionem populo publicè denunciabit: Ac interim quòd benè licebit dicto Ministro Reum à sacris arcere & repellere tanquam in Ecclesiam minimè recipiendum, donec ejusmodi Certificatorium ab ipso Judice exhibuerit.

### *De Beneficiorum pluralitate cobibenda.*

Quòd nemini in posterum facultas five indulgentia concedetur de pluribus Beneficiis simul retinendis, nisi hujusmodi tantum, qui pro eruditione sua & maxime digni, & ad officium suum plenius præstandum maxime habiles & idonei censebuntur: nimirum, ut is qui hujusmodi facultate fruiturus est, sit ad minimum Artium Magister, & publicus ac idoneus verbi Divini Concionator: Ita tamen, ut idonea etiam cautione obstrictus teneatur, de personali sua residentia in singulis beneficiis per bonam anni cujusque partem faciendam, & quòd ejusmodi Beneficia triginta milliarium spatio ad summum non distent ab invicem. Denique, quòd idoneum Curatum habeat, qui plebem ejus Parochiæ in qua non residebit, instituat ac informet, modò facultates ejusdem Beneficii talem commodè sustinere posse Archiepiscopo vel ejus Diocesanos Episcopo videbuntur.

### *De feodis quæ Officiariis Ecclesiasticis & eorum ministris debentur.*

Cautum insuper volumus, quòd neque alia neque majora feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quàm ea quæ incante hoc regnum Regia nunc Majestatem percipi solebant. Quòdque tabula quædam singulorum hujusmodi feodorum summas continens, in quolibet Consistorio ante festum S. Johannis Baptistæ proximè venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Provisò semper, quòd neque Archiepiscopo, neque Episcopo, vel directè vel indirectè, aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Juris.

*De inquisitione per Episcopos inenunda.*

Quamprimùm commodè fieri poterit, vel ad summum intra unius anni spatium post hujus Synodi finem, quisque Episcopus de singulorum Ministrorum qui in sua dicecesi degunt conditione, moribus ac eruditione diligenter inquirat : per quos etiam & quo tempore ad sacros ordines admiffi, quòdque vitæ genus sectati sint priusquam in ministerium sunt cooptrati, ac de hisce omnibus ipsum Archiepiscopum intra dictum tempus debitè certiore faciet.

Episcopi in sua quisque Dicecesi de omnium Rectoriarum, Vicariarum, ac ceterorum Ecclesiasticorum Beneficiorum suæ Diceceſeos valore annuo, juxta censum libri illius qui Primitiarum dicitur, si modò ibidem censeantur : aliter verò, juxta communem eorum æstimationem : Quot item Appropriationes, cujus veri valoris annui, & qui sint earum Proprietarii : Necnon de Curatorum salariis annuis diligentem facient inquisitionem. Ac de hisce similiter omnibus intra tempus antea præscriptum, dictum Archiepiscopum certiore reddent.

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*FINIS.*

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CONSTITUTIONES  
SIVE  
CANONES ECCLESIASTICI,  
Per Episcopum  
LONDINENSEM,

Præsidem Synodi pro CANTUARIENSI Provincia, ac reliquos Episcopos, & Clerum ejusdem Provinciæ ex Regia authoritate tractati, & conclusi

In ipsorum Synodo inchoata Londini, Anno Salutis millesimo, sexcentesimo tertio, regnique Serenissimi Principis, Clementissimi Domini nostri  
IACOB I Dei gratia *Angliæ, Franciæ & Hiberniæ*  
Regis primo, & *Scotiæ* tricesimo septimo:

Ab eadem Regia Majestate deinceps approbati, ratihabiti, ac confirmati, ejusdemque authoritate sub magno Sigillo Angliæ promulgati, per utramque Provinciam tam Cantuariensem quàm Eboracensem diligenter observandi.

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LONDINI,

Excudebat JOHANNES NORTON, Serenissimæ Regiæ Majestatis in Latinis, Græcis, & Hebraicis Typographus. Anno 1604.



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# CONSTITUTIONUM

## Capita & Contenta.

### De Ecclesia Anglicana.

- 1 **S**uprema in Ecclesiam Anglicanam auctoritas Regia Majestati asserenda.
- 2 Regis in Ecclesiam Anglicanam primatus impugnatores coerciti.
- 3 Ecclesia Anglicana, Orthodoxa.
- 4 Divini cultus ratio in Ecclesia Anglicana stabilita, pia & Orthodoxa.
- 5 Doctrina Articuli in Ecclesia Anglicana stabiliti, piis & Orthodoxi.
- 6 Cereemoniarum in Ecclesia Anglicana obtinentium usus, pius & licitus.
- 7 Ecclesie Anglicane administratio, verbo divino consona.
- 8 Cleri ordinandi ratio in Ecclesia Anglicana, verbo divino consona.
- 9 Auctores schismatis ac dissidii ab Ecclesia Anglicana communione coerciti.
- 10 Schismaticorum in Ecclesia Anglicana fautores coerciti.
- 11 Conventiculorum in Ecclesia Anglicana propugnatores coerciti.
- 12 Ordinationum in conventiculis conditarum propugnatores coerciti.

### De Liturgia publica, & Sacramentorum administratione.

- 13 **L**iturgia publica, & reliqua pietatis exercitia diebus sacris celebranda.
- 14 Liturgia publica prescriptus Canon diebus sacris observandus.
- 15 Litania diebus Mercurii & Veneris recitanda.
- 16 Liturgia publica prescriptus Canon in Academiis observandus.
- 17 Inter Liturgia publica celebrationem Superpellicea, & Epomides in Academiis adhibenda.
- 18 Inter Liturgia publica celebrationem reverentia solennis adhibenda.
- 19 Inter Liturgia publica celebrationem otiosi ab ecclesia ambitu repellendi.
- 20 Panis & vinum in sacra Cæna usum paranda.
- 21 Cæna trina perceptio quotannis indicta.
- 22 Cæna administrationem solennis indictio praeiussa.
- 23 Cæna usus frequentior Academicis indictus, & Cæna utentibus genuum flexio inuncta.
- 24 Cæna in festis solennibus administratio in Ecclesiis Cathedralibus indicta,

- & Cœnam administrantibus Caparum usus injunctus.  
 25 Vestis lineæ & Epomidum usus, Cœna non administrata, in Ecclesiis Cathedralibus injunctus.  
 26 Notorii peccati consuetudine infames a sacra Cœna repellendi.  
 27 Schismatici à Cœna communione arcendi.  
 28 Extranei à Cœna communione repellendi.  
 29 Parentes in liberorum suorum Baptismo, & pueri Cœna Dominica incapaces, Susceptores esse prohibiti.  
 30 Crucis in Baptismo ceremonia explicata.

### De Ministris, eorumque ordinatione & functione.

- 31 **J**ejunia Quatuor Temporum Ministrorum ordinationi decreta.  
 32 Utrumque ordinem eodem die non conferendum.  
 33 Neminem sine certo titulo ordinandum.  
 34 Certa conditiones in ordinandis requisitæ.  
 35 Neminem, nisi prævio solenni examine, ordinandum.  
 36 Neminem, nisi prævia trium Articulorum subscriptione, ordinandum.  
 37 Ordinatis, dioecesim mutantibus, subscriptio coram Episcopo Diocesano irrandæ.  
 38 Ordinati post subscriptionem prævaricantes à Ministerio removendi.  
 39 Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.  
 40 Instituendi in Beneficia Simonia suspicionem solenni iurejurando jussi avertere.  
 41 Beneficiorum pluralitas parcius dispensanda, ac de dispensatorum residentia cavendum.  
 42 Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.  
 43 Decani & Prebendarii in Ecclesiis Cathedralibus residentes ad sedulam concionandi diligentiam tenentur.  
 44 Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.  
 45 Beneficiati concionatores, in Beneficiis suis residentes, ad jugem concionandi industriam tenentur.  
 46 Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.  
 47 Beneficiati, à Beneficiis suis legitimè absentes, Curatum concionatorem jubentur adhibere.  
 48 Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.  
 49 Ministris ad concionandum non admissis glossæ & paraphrasæ in publicæ scripturarum lectione interdictæ.  
 50 Concionatores adventitii absq; legitima missione ad concionandum non admittendi.

- 51 *Advena concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.*
- 52 *Concionatorum advenarum nomina in librum referenda.*
- 53 *Concionatorum mutuis oppositionibus pulpita non patebunt.*
- 54 *Concionatores schismatici licentiis suis multati.*
- 55 *Precationis formula, à concionatoribus in concionum suarum ingressu imitanda.*
- 56 *Ministris merè concionatoribus precum publicaram lectio, & Sacramentorum administratio bina annuatim injuncta.*
- 57 *À Ministris non concionatoribus Sacramenta efficaciter administrari.*
- 58 *Ministris sacra peragentibus linea vestis, & Epomidum usus injunctus.*
- 59 *Catechizandi diligentia Ministris injuncta.*
- 60 *Confirmationis solennitas in triennali Episcoporum visitatione celebranda.*
- 61 *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*
- 62 *Ministri sine bannis rite indictis, vel legitime dispensatis matrimonium celebrare prohibiti.*
- 63 *Ministri in locis exemptis sine bannorum justa indictione, vel dispensatione legitima matrimonium celebrare prohibiti.*
- 64 *Feria à Ministris solenniter indicenda.*
- 65 *Recusantes & Excommunicati à Ministris solenniter denunciandi.*
- 66 *Recusantium conversio à Ministris sedulo elaboranda.*
- 67 *Egrotantes à Ministris sedulo visitandi.*
- 68 *Ministri Baptismum, aut Sepulcrum denegare vetiti.*
- 69 *Ministri Baptismum in articulo necessitatis differre vetiti.*
- 70 *Ministri Baptizatorum, Nubentium, & Sepulcrorum registrum conservare jussi.*
- 71 *Ministri Concionum & Cœnæ Dominica publicam religionem in privatas ades invchere, prohibiti.*
- 72 *Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.*
- 73 *Ministri conventicula privata conciliare prohibiti.*
- 74 *Ministris in vestitu gravitas præcepta.*
- 75 *Vitæ sobrietas Ministris præcepta.*
- 76 *Ministris à vocatione sua resilire interdictum.*

## De Ludimagistris.

- 77 **P***ublicè vel privatim injussu Ordinarii docere prohibitum.*
- 78 **C***urati ad docendum habiles ab Ordinario aliis præferendi.*
- 79 *Ludimagistrorum officia.*

## De Ecclesiis &amp; rebus Ecclesiasticis.

- 80 **L**ibri sacri in Ecclesiis parandi.  
 81 **L**ibristeria in Ecclesiis paranda.  
 82 Mensa in sacra Cœna usum in Ecclesiis paranda.  
 83 Pulpita idonea in Ecclesiis paranda.  
 84 Cista ad eleemosynarum custodiam in Ecclesiis comparanda.  
 85 Ecclesia facta telæ conservanda.  
 86 Ecclesia de tercio in tertium annum perlustranda, & earum defectus Regiis Commissariis intimandi.  
 87 Terrarum, & peculiorum ad Ecclesias spectantium inventaria conficienda, & in Episcoporum Archivis asservanda.  
 88 Ecclesiarum religio prophanis usibus non polluenda

## De Ecclesiarum Oeconomis &amp; Inquisitoribus.

- 89 **O**economorum electio, & rerum Ecclesiasticarum procuratio.  
 90 **I**nquisitorum sive Assistentium electio, eorumque cum Oeconomis officii communitas.

## De Clericis Parochialibus.

- 91 **C**lericos Parochiales eligendi jns Ministro cedit.

## Curia Ecclesiasticæ ad Archiepiscopi jurisdictionem spectantes.

- 92 **T**estamentorum probatio, juxta Bonorum Notabilium summa constante, prerogativarum Curia duntaxat competit.  
 93 Testamentorum probatio, juxta Bonorum Notabilium summa non competente, Ordinariis vindicatur.  
 94 In Curias de Arcubus & Audientia extra proprium territorium nemo citandus.  
 95 Duplices Querele, nisi justis gravaminis facta fide, in Curia Archiepiscopi non concedenda.  
 96 Inhibitiones in causis instantia absque Advocati subscriptione non concedenda.  
 97 Inhibitiones in causis correctionis, nisi gravamine Judici prius cognito, non concedenda.  
 98 Inhibitiones schismaticis, nisi subscribentibus, non concedenda.  
 99 Intra gradus prohibitos matrimonium contractum, ipso jure nullum.

- 100 *Minores altero & vicesimo anno absque parentum consensu matrimonium contrahere prohibiti.*
- 101 *Facultates pro Bannis omittendis per quos, & quibus sint indulgentia.*
- 102 *In facultatibus pro Bannorum omissione concedendis cautio fidejussoria interponenda, & sub quibus conditionibus.*
- 103 *Eadem conditiones ob maiorem cautelam iurejurando firmata.*
- 104 *Parentum consensus viduis contrahentibus remissus.*
- 105 *Pro conjugio dirimendo nuda partium confessio non audienda.*
- 106 *Sententia divortii & separationis non nisi pro tribunali ferenda.*
- 107 *Separatis, eorum altero superstiti, nova copula interdicta.*
- 108 *Sanctio in Judices contra pramissa delinquentes.*

### Guriæ Ecclesiasticæ ad Episcoporum, & Archidiaconorum jurisdictionem spectantes.

- 109 **P***eccata & scandala notoria in Curiis Ecclesiasticis denuncianda.*
- 110 **S***chismatici in Curiis detegendi.*
- 111 *Precum Divinarum perturbatores in Curiis detegendi.*
- 112 *Puberes in festo Paschatis non Communicantes in Curiis detegendi.*
- 113 *Peccata notoria Ministris ius est denunciare, privatim confessa retegere, nefas.*
- 114 *Recusantes per Ministros in Curiis detegendi.*
- 115 *Ne Ministris aut Oeconomis fraudi sit criminorum detectio.*
- 116 *Oeconomi ad binas tantum detegendi vices annuatim tenentur.*
- 117 *Oeconomi, binis detegendi vicibus debite persuncti, non sunt de reliquo in Curiam vocandi.*
- 118 *Anni superioris Oeconomi detectiones suas tenentur exhibere, priusquam successuri munus suum adeant.*
- 119 *Detectionum schedula fide bona, non persunctorie & pro forma conficienda.*
- 120 *Nequa citatio, nisi expressis citandorum nominibus, e Curia emitatur.*
- 121 *Nequis in pluribus Curiis super eodem crimine cogatur respondere.*
- 122 *Sententia pro Ministris à beneficio vel officio removendis non nisi per Episcopum pronuntianda.*
- 123 *Actus iudiciales non nisi publica, & authentica manu expediendi.*
- 124 *Curiarum sigilla, unica.*
- 125 *Curiarum sedes, opportuna.*
- 126 *Curia inferiores testamenta originalia ad Episcoporum Archiva iuventur transmittere.*

### De Iudicibus Ecclesiasticis.

- 127 **I***udicium Ecclesiasticorum qualitas.*
- 128 **D***eputandorum qualitas.*



## De Procuratoribus.

- 129 **P**rocuratores, nisi de partis mandato authentico, causas attingere prohibiti.  
 130 Procuratores sine consilio advocati causas retinere prohibiti.  
 131 Procuratores, inconsulto avvocato, in causa concludere prohibiti.  
 132 Procuratorum in causis testamentariis iuramentum prohibitum.  
 133 Procuratorum vox importunior in Curia, cohibita.

## De Registrariis.

- 134 **R**egistrariorum excessus coerciti.  
 135 Feodorum, quæ juris Ecclesiastici administris debentur, census debet esse statarius.  
 136 Statarius feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.  
 137 Feoda, pro Ordinum literis, aliisq; licentiis Episcopo exhibendis, tantum dimidia (præterquam in Prima Episcopi visitatione) persolvenda.

## De Apparitoribus.

- 138 **A**pparitorum excessus coerciti.

## Synodorum authoritas.

- 139 **S**ynodus nationalis, Ecclesia representativa.  
 140 Synodi acta tam absentes, quam præsentis obligant.  
 141 Synodi authoritati derogantes, coerciti.

## Constitu-

Constitutiones five Canones Ecclesiastici per  
Episcopum Londinensem, Præsidem Synodi pro Can-  
tuariensi Provincia, ac reliquos Episcopos & Clerum  
ejusdem Provinciæ ex regia authoritate tractati, &  
conclusi in ipsorum Synodo, inchoata Londini Anno  
Salutis millesimo, sexcentesimo tertio, regnique Serenif-  
simi Principis, Clementissimi Domini nostri, JACOBI  
Dei gratia Angliæ Franciæ & Hiberniæ Regis primo,  
& Scotiæ tricesimo septimo.

## ¶ De Ecclesia Anglicana.

### 1. Suprema in Ecclesiam Anglicanam authoritas Regiæ Majestati asserenda.

**P**ropterea officii nostri ratione erga Serenissimam Majestatem  
regiam obligamur, in primis statuimus & ordinamus,  
ut Archiepiscopus Cantuariensis pro tempore existens,  
omnes Episcopi hujus Provinciæ, Decani item, Archi-  
diaconi, Rectores, Vicarii, cæterique ex Clero quicun-  
que, tum ipsi fideliter custodiant ac observent, tum (quantum in ipsis  
est) ab aliis curent observari, & custodiri omnia & singula statuta, ac  
leges sancitas & constitutas pro antiqua jurisdictione in statum Ecclesiasti-  
cum hujus regni Coronæ restituenda, omnique extranea potestate, quæ ei-  
dem repugnet, exterminanda. Porro etiam ut omnes Ecclesiasticæ per-  
sonæ ad curam animarum constitutæ, omnesque alii concionatores & Theo-  
logici in quibuscunque ecclesiis prælectores (quantum ingenio, cognitione,  
ac doctrina valebunt) purè & sincère absque omni furo aut dolo, singu-  
lis annis quater ad minimum publicè in concionibus, aliisque homiliis, ac  
prælectionibus suis doceant, divulgent, enuncient, ac declarent, usurpatam  
omnem & peregrinam, potestatem (utpote nullo jure divino nixam &  
fundatam), justissimis de causis sublatam esse & abolitam; & propterea  
nullam

nullam obedientiam aut subjectionem infra Majestatis suæ regna & dominia hujusmodi extraneæ potestati cuicunque ullatenus deberi: sed auctoritatem Regiam infra regna sua Angliæ, Scotiæ, & Hiberniæ, ac reliqua ipsius dominia & territoria proximè & secundum Deum primam esse & supremam, cui omnes earundem regionum tam incolæ, quàm indigenæ fidem omnem, & obedientiam supra aliam quamcunque in terris potestatem lege divina tenentur exhibere.

## 2. *Regii in Ecclesiam Anglicanam primatus impugnatores coerciti.*

Quicumque in posterum affirmabit, Majestatem Regiam non habere eandem auctoritatem in causis Ecclesiasticis, quam pii Principes apud Judæos, & Christiani Imperatores in Primitiva Ecclesia obtinuerunt, vel Regalem ipsius in eisdem causis primatum, hujus regni Coronæ jam diu vindicatum, ac legibus ejusdem regni in ea stabilitum, ullatenus lædere aut extenuare præsumperit: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hosce errores publicè revocarit.

## 3. *Ecclesia Anglicana, Orthodoxa.*

Quicumque in posterum affirmabit, Ecclesiam Anglicanam, sub Regiæ Majestate legibus stabilitam, non esse Orthodoxam, & Apostolicam Ecclesiam, Apostolorum videlicet doctrinam tradentem, & asruentem: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impium hunc errorem publicè revocarit.

## 4. *Divini cultus ratio in Ecclesia Anglicana stabilita, pia & orthodoxa.*

Quicumque in posterum affirmabit, Liturgiæ formam in Ecclesia Anglicana legibus stabilitam, & in libro Precum publicarum, ac administrationis Sacramentorum comprehensam, corruptum, superstitiosum, aut illicitum esse Dei cultum, vel quicquam in se continere, quod Scripturarum canonis sit contrarium: excommunicetur ipso facto, non nisi per Episcopum Diocesannum, vel Archiepiscopum restituendus, idque postquam resipuerit, ac impium hunc errorem publicè revocarit.

5. *Doctrinae Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.*

Quicumque in posterum affirmabit, ullum ex triginta novem articulis, in quos consensum est ab Archiepiscopis & Episcopis utriusque Provinciae, ac reliquo omni Clero in Synodo Londini habita Anno Domini 1563 (ad tollendam utique opinionum varietatem, & consensum in causa fidei firmandum, & stabiliendum) ulla ex parte superstitiosos aut erroneos existere, vel omnino ejusmodi, ut in eorum veritatem salva constitutio subscribi nequeat: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hos errores publice revocarit.

6. *Ceremoniarum in Ecclesia Anglicana obtinentium usus, pius & licitus.*

Quicumque in posterum affirmabit, Ecclesiae Anglicanae ritus ac ceremonias legibus constitutas, impias, Antichristianas, aut superstitiosas esse, vel denique ejus generis, ut homines pii ac religiosi, quantumvis legitima autoritate jussi, non possint integra conscientia eas approbare, aut observare, vel etiam (prout occasio tulerit) eisdem subscribere: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publice revocarit.

7. *Ecclesiae Anglicanae administratio, verbo divino consona.*

Quicumque in posterum affirmabit, Ecclesiae Anglicanae sub Regia Majestate regimen & disciplinam per Archiepiscopos, Episcopos, Decanos, Archidiaconos, & reliquos ad ejusdem gubernaculum constitutos, Antichristianum esse, ac verbo divino contrarium; excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impium hunc errorem publice revocarit.

8. *Cleri ordinandi ratio in Ecclesia Anglicana, verbo divino consona.*

Quicumque in posterum affirmabit, aut docebit, formam & ritum Episcopos, Presbyteros, & Diaconos ordinandi, & inaugurandi quicquam in se continere, quod pugnet cum Verbo divino, illoque omnes,

quotquot ad eum modum Episcopi, Presbyteri, & Diaconi ordinantur, non esse ritè ordinatos, neque vel a seipsis vel ab alijs pro Episcopis, Presbyteris, aut Diaconis habendos, priusquam ad sacra illa officia aliam ordinationem fuerint adepti: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publicè revocârît.

**9. *Authores schismatis ac dissidii ab Ecclesia Anglicana communione coerciti.***

**Q**uicunque in posterum à Sanctorum Communione, qualiter in Ecclesia Anglicana existit ex Apostolorum regulis approbata, seipso segregabunt, & novo fraternitatis cujusdam fœdere consociari, Christianos omnes, quotquot doctrinæ, disciplinæ, ritibus ac cæremoniis Ecclesiæ Anglicanæ se conformes exhibent, prophanos ducent, & indignos quibuscum in Christiana professione communicent: excommunicentur ipso facto, non nisi per Archiepiscopum restituendi, idque postquam resipuerint, ac impios hos errores publicè revocârint.

**10. *Schismaticorum in Ecclesia Anglicana fautores, coerciti.***

**Q**uicunque in posterum affirmabunt, tum Ministros illos, qui formæ & modo divini cultus in Ecclesia Anglicana constitutis, ac in Libro publicæ Liturgiæ præscriptis recusant subscribere, tum eorum etiam sectatores alterius Ecclesiæ, quæ non sit lege stabilita, nomen & titulum posse sibi merito assumere: itemque audebunt vulgò asseverare, præteritam hanc ipsorum Ecclesiam jamdiu ingemuisse sub onere certorum gravaminum, sibi & membris suis supradictis impositorum per Ecclesiam Anglicanam, ac decreta & sanctiones in eadem legibus stabilitas: excommunicentur ipso facto, nullatenus absolvendi, priusquam resipuerint, ac impios hos errores publicè revocârint.

**11. *Conventicularum in Ecclesia Anglicana propugnatores, coerciti.***

**Q**uicunque in posterum affirmabit, aut tuebitur, ullos conventus, coetus, aut congregationes subditorum indigenarum infra hoc regnum existere (præter eos, qui ex hujus regni legibus tenentur, & approbantur) qui verarum, & legitimarum Ecclesiarum nomen possint sibi jure vindicare: excommunicetur, non nisi per Archiepiscopum restituendus.

tuendus, idque postquam resipuerit, & impium hunc errorem publicè revocabit.

12. *Ordinationum in Conventiculis conditarum propugnatores coerciti.*

Quicumque in posterum asseverabunt, licitum esse cuivis Ministrorum aut Laicorum ordini, vel eorum alterutris simul congregatis, Canones, Decreta, aut Constitutiones de rebus Ecclesiasticis citra Régis auctoritatem condere; & eisdem regendos & gubernandos se subjiciunt: excommunicantur ipso facto, nullatenus absolvendi, priusquam resipuerint, & impios hos ac Anabaptisticos errores publicè revocarent.

¶ De Cultu Divino, & Sacramentorum administratione.

13. *Liturgia publica, & reliqua pietatis exercitia diebus Sacris celebranda.*

**O**mnes cujuscunque conditionis aut status personæ infra Ecclesiam Anglicanam deinceps celebrabunt diem Dominicum (vulgo diem Solis nuncupatum) ceterosque dies Festivos, juxta regulam divinæ voluntatis, & Ecclesiæ Anglicanæ instituta hæc in parte præscripta; nimirum in audiendo Verbo Dei tam lecto, quam prædicato, in privatis publicisque precibus faciendis, in peccatis Deo confitendis, & eisdem emendandis, in charitate cum proximis (sicubi læsa fuerit) reconcilianda, in sacra Communione corporis & sanguinis Domini frequentanda, in pauperibus juvandis, & ægrotis visitandis, piam omnem ac sobriam conversationem interim adhibentes.

14. *Liturgiæ publicæ præscriptus Canon diebus sacris observandus.*

**L**iturgia publica distincte, & debita cum reverentia legetur, vel canetur in illis diebus, & eorum vigiliis, qui in Libro precum publicarum Sacri ac Festivi designantur, horisque eorundem congruis, & usitatis, atque in eo potissimum Ecclesiæ cujusque loco, qui Episcopo Diocesano, vel loci Ordinario (ratione vel amplitudinis vel angustiarum) commodissimus, ac ad popul-



populi ædificationem maximè opportunus videbitur. Singuli etiam Ministri studiosè observabunt instituta, ritus, & cæremonias omnes, quæ in dicto libro præscribuntur, tam in sacris Scripturis legendis, ac precibus recitandis, quàm in administrandis Sacramentis, absque ulla sive materiz sive formæ additione, aut diminutione, respectu vel concionis, vel alterius causæ cujuscunque.

15. *Litania diebus Mercurii & Veneris recitanda.*

**L**itania à Rectoribus, Vicariis, Ministris sive Curatis in Cathedralibus, Collegiatis, & Parochialibus Ecclesiis ac Capellis omnibus, eorumque loco aliquo conveniente præ arbitrato Episcopi, Diocesani, vel loci Ordinarii recitabitur vel canetur illis temporibus, & sub ea forma, quæ in libro publicæ Liturgiæ præstituitur; ac (ut restrictius loquamur) singulis diebus Mercurii & Veneris (etiamsi non fuerint Festivi) Minister ad horas Divinis precibus consuetas in Ecclesia aut Capella præsto erit, ac populo per sonitum campanæ convocato, Litaniam in dicto Libro præscriptam recitabit; cui singuli patres-familias, qui præsertim infra dimidium milliare ab Ecclesia habitant, vel ipsi debebunt interesse, vel unum saltem de familia sua mittere idoneum, qui Ministro inter præcandum assistat.

16. *Liturgia publica præscriptus Canon in Academiis observandus.*

**I**n omnibus utriusque Academiæ Collegiis & Aulis per integram Liturgiam & sacre Cœnæ administrationem debitè, & absque omni aut omissione, aut innovatione observari volumus ordinem, formam, ac cæremonias omnes prout in dicto publicæ Liturgiæ Libro præscriptæ inveniuntur.

17. *Inter Liturgia publicæ celebrationem Superpellicea, & Epomides in Academiis adhibenda.*

**I**n omnibus utriusque Academiæ Collegiis & aulis Præfecti ac Socii, cæterique Scholares & Studiosi in Ecclesiis & Capellis suis per singulos dies Dominicos, & Festivos, eorumque vigilias tempore divinorum superpelliceis (juxta Ecclesiæ Anglicanæ mores ac instituta) utentur; quotquot verò gradum aliquem susceperint, caputia suo cujuscunque gradui competentia superpelliceis suis superinduent.

18. *Inter Liturgiæ publicæ celebrationem reverentia solennis adhibenda.*

Cum divina peraguntur, vel eorum pars quælibet, æquum est, ut condigna omnis reverentia adhibeatur: sic enim monet Apostoli præceptum illud, *Omnia decenter, & secundum ordinem fiant.* Cui decentiæ, atque ordini regulas hæcæ nostras sequentes consentaneas esse judicamus. Nullus in Ecclesia vel Capella inter rem divinam caput suum operiet, nisi ex causa infirmitatis, quo casu pileolo, aut rica utendum censemus. Omnes cujuscunque status aut conditionis personæ humiliter in genua se inclinabunt, dum generalis Confessio, Litania & reliquæ preces recitantur: cum autem fidei Symbolum recensetur, stabunt erecto corpore, juxta regulas in libro publicæ Liturgiæ in eam partem præfixitas. Similiter etiam nomen Domini Jesu, quoties inter divinum cultum incidere, congrua ac humili reverentia ab universis tum præsentibus excipietur, prout, hætenus fieri consuevit: ut per externas hæcæ cæremonias & gestus testatam faciant internam ipsorum humilitatem, Christianam constantiam, & debitam agnitionem, quod Dominus *Jesu* Christus, verus & æternus Dei filius, unicus est mundi Salvator, in quo solo omnes misericordiae, gratiæ ac promissiones homini à Deo indultæ, tam in præsentem vitam, quàm futuram, integrè & in totum comprehenduntur. Nullus porro cujuscunque tandem sexus, ætatis, aut conditionis fuerit, in Ecclesia tempore Divini cultus in aliud quicquam intendet, quàm ut quietè auscultans audiat, observet ac intelligat, quod a Ministro legitur, prædicatur, aut administratur, eique Confessionem, Orationem Dominicam, & Symbolum recitanti clara voce subserviat, aliæque in publicis precibus responsa subiciat, quæ in libro Communis Liturgiæ præcipiuntur. Nullus denique preces vel concionem ambulando, aut garriendo, seu alio quovis modo interpellabit, vel ex Ecclesia ante easdem peractas, absque iusta, aut probabili causa egredietur.

19. *Inter Liturgiæ publicæ celebrationem otiosi ab ecclesiæ ambitu repellendi.*

Oeconomus Ecclesiarum, & Inquisitores sive Assistentes personas otiosas non patientur in cæmeterio, vel Ecclesiæ porticu tempore Divini cultus aut concionis desidere, sed eos vel Ecclesiam ingredi compellent, vel abscedere.

20. *Panis & vinum in sacra Cœnæ usum paranda.*

**P**arochiarum omnium Oeconomi (consulto hac in parte Ministro) curabunt idoneam, pro numero communicantium, panis siliginis, vini, que boni ac salubris quantitatem, in tempus sacra Cœnæ præstitutum, sumptibus parochianorum comparari, vinumque illud ad mensam Domini afferri in cenophoro nitido, & mundo, eoque ex stanno, si non ex metallo præstantiore.

21. *Cœnæ trina perceptio quotannis indicta.*

**I**n omnibus hujus regni Ecclesiis parochialibus, ac Capellis in quibus Sacramenta sunt administranda, Cœnam Dominicam a Rectore, Vicario, vel Ministro toties, hisque temporibus celebrari volumus, ut parochiani singuli quotannis ter ad minimum (nominatim verò in festo Paschatis) sicut in Libro publicæ Liturgiæ jubentur, possint Sacramentum illud percipere. Provisio semper, ut Minister quilibet sacram illam Cœnam administraturus, ipse semper primus communicet. Insuper siquid panis aut vini inter Cœnæ administrationem afferri contigerit, illud ad Sacramenti usum vetamus adhiberi, priusquam, eodem in mensa Domini apposito, institutionis verba fuerint recitata. Porro etiam ordinamus, ut administrans panem & vinum singulis communicantibus separatim & per vices distribuat.

22. *Cœnæ administrationem solennis indictio præire jussa.*

**C**um Laicorum quisque ad sacra Cœnæ cotamunionem ter quotannis obligetur, multique nihilo fecius vix semel communicent: Ministris omnibus præceptum volumus, ut quotiescunque Sacramentum illud celebrare voluerint, parochianis suis solenniter in Ecclesia inter preces matutinas, idque præcedente die Dominico (quò melius veniant præparati) id denunciare non omittant: quas utique monitiones parochiani vicissim suscipere, ac eisdem parere sub periculo & poena legis tenebuntur.

23. *Cœnæ usus frequentior Academicis indictus, & Cœnæ utentibus genuum flexio injuncta.*

**I**n omnibus utriusque Academiæ Collegiis & Aulis Præfecti & Socii, Iqui præsertim pupillos habent, sedulo prospicient, ut ipsorum pupilli  
omnes,

omnes, & reliqui, qui inter eos agunt, universi rectè & piè educentur, ac in articulis religionis penitus instituuntur, publicamque Liturgiam & conciones diligenter frequentent; quin etiam sacram Cœnam jugiter percipiant; quam primo quæque vel secundo cujuscunque mensis die Dominico in eisdem Collegiis & Aulis administrandam decernimus: volumusque ut singuli eorundem Præfecti, Socii, Scholares, reliquique studiosi, ac officarii, & illorum quilibet famuli ac ministri unoquoque anno quater ad minimum ejusdem fiat participes, idque in genua reverenter (ut par est) inclinati, juxta ritum in Libro publicæ Liturgiæ ea in parte prælitutum.

24. *Cœna in festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cœnam administrantibus Caparum usus injunctus.*

PER Cathedralia omnes & Collegiata Ecclesias sacram Cœnam in festis solennibus administrari volumus nonnunquam per Episcopum (siquidem præsens extiterit) nonnunquam verò per Decanum, quandoque etiam per Canonicum vel Præbendam (Ministram ibidem maximè eminentem) eundemque decente Capa amictum, ac adjutum ab Evangelii & Epistolæ Lectoribus (juxta Admonitiones in septimo Elizabethæ promulgatas) idque iis horis, & cum illa prorsus limitatione, quæ in Libro publicæ Liturgiæ præfiniuntur. Provisio semper, ut nulla ejusmodi limitatio admittatur, cujuscunque tandem interpretationis prætextu, quo minus singuli Decani, Guardiani, Magistri, sive Præfecti Cathedralis cujuscunque & Collegiata Ecclesiæ, & cuncti etiam earundem Præbendarii, Canonici, Vicarii, minores Canonici, Cantores, reliquique de Ecclesiæ gremio universi, si non frequentius, saltem quater omni anno Sacramentum percipiant.

25. *Superpelliceorum & Epomidum usus, Cœna non administrata, in Ecclesiis Cathedralibus indictus.*

IN Cathedralibus & Collegiatis Ecclesiis, cessante Cœna Dominica, factis erit tempore Divinorum Superpelliceis duntaxat uti: nisi quòd Ecclesiarum Collegiatarum Decani, Magistri, & Præfecti, itemque Canonici, ac Præbendarii (dummodo graduati) cum Superpelliceis Caputia gradibus suis respectivè congrua inter rem Divinam gerere tenebuntur.

26. *Notorii peccati consuetudine infames a sacra Cœna repellendi.*

**N**ullus Ministrorum ex grege aut Cura sua quenquam ad sacræ Cœnæ communionem ullo pactomitter, qui manifestè notus erit in infami peccato impenitenter vivere; nec qui cum proximis suis malitiosè & apertè contenderit, nisi reconciliatio intercesserit; neque etiam Ecclesiarum Oeconomos aut Assistentes ullos, qui cum juramentum susceperint pro omnibus iis delictis notoriis, de quibus particulatim jussi erunt infra suas respectivè parochias inquirere, bis quolibet anno ad Ordinarium suum deferendis, non verentur tamen, spreta juramenti sui religione (cujus alioqui fidelis executio potissima ratio existit, per quam publica peccata, & scandala rescindi possint, & coerceri) etiam volentes & scientes in perjurii crimen perditè, ac nefariè incurrere, dum vel negligunt, vel recusant ex prædictis criminibus, & delictis notoriis aliqua detegere, quæ sciant infra parochias suas esse perpetrata, vel congregationem saltem insigniter gravare, ac offendere; licet iidem vel à vicinis, vel à Ministro, vel etiam ab ipso Ordinario admoniti subinde fuerint, ut conscientias suas, dicta crimina præsentando, exonerarent, neque se vellent in horrendum illud perjurii scelus ausu tam nefario præcipitare.

27. *Schismatici à Cœnæ communione arcendi.*

**M**inistri, cum Cœnam Domini administrant, neminem scienter ejusdem facient participem, qui in genua non fuerit inclinatus, sub pœna suspensionis. Simili etiam pœna prohibemus, ne alicui eandem distribuant, qui publicæ Liturgiæ (juxta Ecclesiæ Anglicanæ instituta) recusat interesse; vel qui Librum Publicarum precum ac Sacramenta administrandi, ritusve & ceremonias quolibet in eodem præscriptas, aut quicquam sive in Articulis, qui in Synodo anno 1562. conclusi sunt, sive in libro de Ordinatione presbyterorum, & Episcoporum comprehensum frequenter & notoriè calumniatur; vel qui Majestatis suæ supremam in causis Ecclesiasticis auctoritatem ullo dicto audet convellere, aut lædere: nisi singuli taliter delinquentes coram Ministro, præsentibus unâ Oeconomis, delicti sui pœnitentiam professi, viva voce priùs sponderint (si nesciant scribere) se deinceps in eo genere nequaquam peccaturos, vel si norint scribere, sub chirographo suo idem promiserint; quod eorum chirographum Minister accipiens ad Episcopum Diocesenum, vel loci Ordinarium quamprimum transmittet. Provisio semper, quòd Ministrorum



rum quilibet, qui à sacra Cœna aliquem arcebit ( prout in præ-  
sente, vel in superiore Canone constitutum habetur ) ad partis que-  
relam, vel Ordinarii requisitionem, talis facti sui rationem, dicto Ordina-  
rio reddet, atque ejusdem in ea parte beneplacito & mandato acqui-  
esct.

28. *Extranei à Cœna communione repellendi.*

**O** Economî & Inquisitores, sive Assistentes ( non minùs quàm Mini-  
stri ) attentè observabunt, num omnes & singuli ex Parochia sua  
roties ad sacræ Cœnæ communionem annuatim accedant, quoties hujus  
Regni legibus, ac nostris etiam Constitutionibus jubentur: ac ulterius  
numquid extranei frequentius & usitatus à Parochiis alienis ad Ecclesiam  
suam conveniant; eosque ( siqui erunt ) Ministro suo indicabunt, ne  
forè ad Mensam Domini inter cæteros recipiantur; quod ii omni mo-  
do prohibebunt, dictosque extraneos ad proprias Parochiæ suæ Ec-  
clesias ac Ministros dimittent, ut illic cum vicinis suis unà commu-  
nicent.

29. *Parentes in liberorum suorum Baptismate, & pueri  
Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.*

**P**arentes liberorum suorum Baptismati interesse non impellentur;  
neque eisdem etiam permittetur, pro propriis infantibus ad sacrum  
fontem Susceptorum loco respondere. Præterea nulli Susceptori, aut  
Susceptrici licitum erit, aliis verbis in respondendo uti, quàm quæ in Li-  
bro publicæ Liturgiæ hanc in partem sunt præscriptæ; nec quisquam ad  
officiûm Susceptoris vel Susceptricis pro parvulis Baptizandis, vel Con-  
firmandis admittetur, qui Cœnæ Dominicæ particeps nondum extiterit.

30. *Crucis in Baptismo caremonia explicata.*

**D**olemus, præclarissimum Majestatis suæ studium & laborem, in  
Colloquio ad Aulam Hamptoniensem circa signum Crucis in Baptis-  
mo ( inter alia plurima ) susceptum, non meliores effectus apud multos  
consecutum, quin adhuc in eo hæreatur, ejusque in Baptismo usus tanto-  
pere impugnetur. Itaque quò melius constare possit legitima hujus  
caremoniæ ratio, simulque ut omnis scrupulus deinceps amoveatur, qui  
hominum verè religiosorum conscientias perturbare quoquo modo pos-  
sit, nos in hac caula inelytissimi Regis nostri vestigiis insistentes, ut qui  
Scripturæ autoritate, & Primitivæ Ecclesiæ exemplo in eadem ducitur,  
Ccc 2. regulas



regulas ac observationes hæc nostris synceris omnibus Ecclesiæ Anglicanæ membris commendamus.

Primò, observandum est, quòd etiam si Judæi, ac Ethnici Apostolos reliquosque Christianos irriderent, quòd eum prædicarent, in eumque crederent, qui Crucis morte esset affectus; tantum tamen aberat, ut vel Apostoli, vel reliqui Christiani Crucis opprobrio seipsos passi sint à professione sua deterreri, ut in eadem exultandi potiùs, & gloriandi animos inde fumerent.

Imò Spiritus sanctus per Apostolorum ora ipsum Crucis nomen (Judæis utique, invisum) usque adeò honoravit, ut non modò Christum ipsum Crucifixum sub eodem comprehenderet, sed & mortis ac Passionis Christi vires, effectus, ac merita, unà cum solatiis, fructibus, ac promissis universis, quæ nos ex eisdem aut percipimus, aut in futurum expectamus.

Secundò, honor ac dignitas Crucis nomini acquisita, etiam & signo Crucis vel ipsa Apostolorum ætate (neque enim contrarium ostendi potest) existimationem peperit honorificam, adeò ut Christiani haud multo post in cunctis actionibus suis eodem uti cœperint, eo ipso palàm, & apertè testatum facientes (etiam ad stuporem Judæorum) se minimè sibi pudori ducere, quòd illum agnoscerent pro Domino & Salvatore suo, qui Crucis mortem pro ipsis pertulisset. Atque hoc Crucis signum non modò ipsi, idque cum ostentatione quadam solebant adhibere, quoties Judæis passim occurrerent, sed & liberos suos, cum Baptismatis aqua abluerentur, eodem signari faciebant, ut eos per Crucis Symbolum illius servitio dedicarent, cujus in Baptismo collata in ipsos beneficia Crucis nomine essent repræsentata. Atque adeò hujus signi in Baptismo usus in Primæva Ecclesia receptus est unamini consensu, maximoque omnium tam Græcorum, quàm Latinorum applausu. Quo quidem sæculo siquis huic signo se opposuisset, declaratus procul dubio fuisset pro hoste ac inimico nominis Crucis, & proinde meritum Christi, quorum illi tessera & signum adeò displiceret. Denique hujus signi usum continuum & generalem extitisse, ex multis Patrum testimoniis perspicuè declaratur,

Tertio fatendum est, Crucis signum decursu temporis in Ecclesia Romana graves abusus pertulisse, præsertim postquam eam Papismi labe ac corruptela semel pervalerat. Cæterùm rei abusus legitimum ejusdem usum nequaquam tollit. Imò tantum aberat, ut Ecclesia Anglicana ab Italiæ, Galliæ, Hispaniæ, Germaniæ, aliisque similibus Ecclesiis voluerit per omnia recedere, quicquid eas sciret tenere, aut observare, ut (quod Ecclesiæ Anglicanæ Apologia proficitur) cæremonias illas cum reverentia susciperet, quas citra Ecclesiæ incommodum, ac hominum sobriorum offen-

offensionem retineri posse senserat, & in iis tantum articulis à prædictis Ecclesiis dissentiret, in quibus eadem ipsæ tum à pristina sua integritate prius desciverant, tum etiam ab Ecclesiis Apostolicis, à quibus primum sunt profeminatæ. Quo quidem respectu, inter alias magnæ vetustatis cæremonias, etiam & Crucis in Baptismo signum in Ecclesia Anglicana est retentum, idque ex iudicio & praxi venerabilium illorum Patrum, magnorumque in primis Theologorum, qui regnante Edovardo sexto in eadem claruerunt; quorum alii deinceps ob veræ fidei professionem Martyrium constanter pertulerunt, alii Reginæ Mariæ temporibus exulantes, ac sub initium Regni Serenissimæ Reginæ nuper defunctæ in Angliam reversi, pro hoc signo semper steterunt, ejusque usum exemplo, ac praxi sua perpetuò commendârunt. Atq; hoc Ecclesiæ nostræ iudicium & praxis comprobata sunt tum per censuram, quæ de Libro publicæ Liturgiæ tempore Edovardi sexti ferebatur, tum etiam per Confessionum Harmoniam recentioribus annis publicatam: quoniam nimirum hujus signi in Baptismo usus in Ecclesia Anglicana congruis omnibus ac idoneis cautelis & exceptionibus contra Papisticam superstitionem atque errorem munitus semper fuit, prout in ejusmodi casibus fieri convenit.

Primò enim Ecclesia Anglicana jam inde à Papismo abolito semper sensit ac docuit, & hodie etiam sentit ac docet, signum Crucis in Baptismo adhibitum de ipsius Sacramenti substantia haudquaquam existere. Nam ut primum Minister infantem immergens in aquam, vel ejusdem faciei aquam inspergens, hæc verba recitaverit, *Baptizo te in nomine Patris & Filii & Spiritus Sancti*: infans continuò plenum & perfectum Baptismi Sacramentum consequitur, adeò ut signum Crucis post adhibitum ad Baptismi virtutem aut perfectionem nihil adjiciat, nec idem omissum de ejus efficacia, aut substantia quicquam detrahât,

Secundò palàm est in Libro publicæ Liturgiæ, infantem, postquam Baptismū susceperit (Crucis utique signo nondum superveniente) in Christi gregem ac Ecclesiam, tanquam perfectum ejus membrum, receptum esse, ipsius adeò Baptismi virtute, non autem potestate aliqua, quæ signo Crucis affingitur. Ita ut propter ipsam Crucis memoriam, quæ apud omnes verè in Christum credentes plurimi semper fuit, & reliquas etiam ob causas supradictas, Ecclesia Anglicana ejus signum in Baptizando usque retinendum censuerit, secuta nimirum ea in re Primitivas & Apostolicas Ecclesias, atque hunc Characterem prolaticæ externa cæremonia reputans & symbolo honorifico, per quod infans illius obsequio, qui Crucis mortem subiit, in perpetuum votus esset & mancipatus; id quod ex verbis in Libro publicæ Liturgiæ expressis facillimè potest perspicui.

Postremò, quum usus signi hujus in Baptismo in Ecclesia Anglicana purgatus sit ab omni Papistica superstitione ac errore, & in primariam institutionem

tionem vindicatus; nos (freti Orthodoxis iis doctrinæ regulis, de rebus mediis & adiaphoris, quas Divino Canoni, ac Patrum antiquorum concordia sententiæ judicamus esse consentaneas) privati cujusque tum Ministri tum alterius personæ cujuscunque statuimus esse, verum ejusdem utum, publica Auctoritate præscriptum reverenter amplecti ac recipere, præsertim cum intelligent res aliqui medias ac indifferentes naturam suam aliquo modo mutare, postquam sub legitimi Magistratus edictum, vel interdictum venerint, neque pro cujusque libitu præter legem omittendas esse, cum præcipiuntur, nec cum prohibentur observandas.

## De Ministris, eorumque ordinatione ac functione.

### 31 *Jejunia Quatuor Temporum Ministrorum ordinationi decreta.*



Um prisca Sanctorum patrum autoritas, Apostolorum exemplo freta in solenni Ministrorum ordinatione preces ac jejunia celebranda præceperit; iidemque adeo precum & jejuniorum officii stata quædam tempora ex professo decreverit, in quibus duntaxat sacri Ordines essent conferendi: nos sanctum & pium illorum institutum colentes volumus & statuimus, ut nulli in posterum Presbyteri aut Diaconi ordinentur, nisi in diebus Dominicis immediatè sequentibus Jejunia Quatuor Temporum, vulgò Septimanas Cinerum, ad preces & jejunia (idque hunc ipsum in usum) antiquitus institutas, atque in Ecclesia Anglicana hodiè continuatas. Quod utique fieri volumus in Ecclesia Cathedrali, vel Parochiali, ubi Episcopus commoratur, ac tempore Divinorum, assistente non solum Archidiacono, sed & Decano, & duobus ad minus Præbendariis, aut (illis legitime detentis) quatuor illis gravioribus personis, quæ Magistri artium ad minimum extiterint, & pro publicis concionatoribus legitime approbatæ.

### 32. *Utrumque Ordinem eodem die non conferendum.*

Cum (ex Patrum antiquorum sententia, & Primitivæ Ecclesiæ praxi) Diaconi officium ad Ministerii dignitatem gradus quidam sit constitutus; statuimus & ordinamus, ut nullus deinceps Episcopus aliquam cujusvis conditionis personam (quibuscunque tandem animi dotibus commendatam)

uno & eodem die Diaconum & Presbyterum constituat; quin ut ritus ea in parte præscriptus in Libro de Episcopis, Presbyteris & Diaconis ordinandis, & inaugurandis, strictè observetur; non quò Diaconos omnes Presbyteri aditu per annum integrum prohibeamus (cùm tamen Episcopos justam ejus admittendi causam aliqui invenerit) verùm, ut cùm Quatuor tempora Diaconorum & Presbyterorum ordinationi in singulos annos sint decreta, aliquid saltem spatii detur, ad periculum de singulis faciendum, quales in officio Diaconi se exhibuerint, priusquam in Ordinem Presbyterorum suscipiantur.

### 33. *Neminem sine certo titulo ordinandum.*

MUltis jam olim Patrum decretis cautum est, nequem liceret Diaconum, vel Presbyterum ordinari, nisi quem constaret, certum aliquem & designatum muneris sui exercendi locum per id tempus obtinere; quorum nos auctoritatem secuti, statuimus & ordinamus, nequis deinceps in sacros Ordines admittatur, nisi qui eodem tempore præsentationem sui ipsius ad promotionem aliquam Ecclesiasticam infra Dicecesin illius Episcopi, à quo manuum impositionem petit, tunc vacantem exhibuerit: vel verum & indubitatum certificatorium attulerit sive de Ecclesia aliqua infra Dicecesin seu jurisdictionem dicti Episcopi, cujus Cura fungi possit, sive de loco Diaconi vel Presbyteri in Cathedrali aut Collegiata aliqua Ecclesia, infra eandem Dicecesin vacante, in quo functionem suam exerceat, vel nisi fidem fecerit, se esse actum Socium, aut jura Socii obtinere, vel designatum esse Conductitium sive Capellanum in aliquo Collegio Cantabrigienfi aut Oxoniensi, vel etiam ad Magisterii gradum ante quinquennium provectum, suis ibidem sumptibus degere: vel nisi ab Episcopo ipsum ordinante in Beneficium sive ad exercendam aliquam Curam, tunc etiam vacantem, brevi post sit admitteendus. Siquis vero Episcopus in sacros Ordines quenquam asciverit, qui prædictorum aliquo titulo non sit præditus, tunc omnia illi necessaria eatenus subministrabit, donec eidem de aliqua Ecclesia prospexerit. Quod si facere recusaverit, per Archiepiscopum (uno præterea Episcopo assidente) ab ordinatione Diaconorum & Presbyterorum per integrum annum suspendetur,

### 34. *Certæ conditiones in Ordinandis requisitæ.*

NNullus Episcopus in sacros Ordines quenquam de cætero cooptabit, qui non ex tua ipsius Dicecesi fuerit, nisi vel ex altera nostratium Academicarum prodierit; vel nisi literas (quas vocant) Dimissorias attulerit ab Episcopo, de cujus jurisdictione existit; &, si Diaconus fieri expetit, vicesimum tertium, si Presbyter, vicesimum quartum ætatis sue æonum jam

jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem Scholasticum susceperit; vel saltem nisi rationem fidei suæ, juxta Articulos religionis in Synodo Episcoporum & Cleri Ann. 1562. approbatus, Latino sermone reddere possit, & eandem Scripturæ testimoniis corroborare; ac ulterius de vita sua laudabili, & morum integritate literas Testimoniales exhibuerit, sub sigillo alicujus Collegii Cantabrigiensis, aut Oxoniensis, ubi antea moram fecerit, vel certè trium aut quatuor gravium Ministrorum, unà cum subscriptione & testimonio alicum probabilem & fide dignorum hominum, quibus ejusdem vita & mores per proximum triennium fuerint explorati.

### 35. *Neminem, nisi prævio solenni examine, Ordinandum.*

**E**pisopus, priusquàm cuilibet Ordinando manus imponat, diligenti eum examine excutiet ac explorabit, præsentibus eisdem Ministris, quos velit in impositione manuum sibi assistere. Quòd si Episcopus legitime impeditus prædicto examini vacare nequeat, illud tamen à præfatis Ministris sollicitè fieri procurabit. Provisio semper, ut qui Episcopo in dicta examinatione, & manuum impositione adesse debeant, de ipsius Cathedrali Ecclesia existant (siquidem eorum facultas dabitur) alioqui tres ad minus idonei Concionatores ex eadem diocesi adscribantur. Quòd si quis Episcopus vel Suffraganeus in sacros Ordines quempiam sine prædictis qualitatibus, aut iusto (ut supra) examine cooptarit; per Provinciæ suæ Archiepiscopum ea de re certiorem factum (assident: uno alio Episcopo) ab omni Ordines conferendi potestate in integrum biennium secludetur.

### 36. *Neminem, nisi prævia trium Articulorum subscriptione, Ordinandum.*

**N**emo ad sacros Ordines, vel Ecclesiasticum aliquod Beneficium per Institutionem aut Collationem, vel ad Concionatoris, Prælectoris, aut Catechistæ munus exercendum sive in alterutra Academia, sive in Cathedrali vel Collegiata aliqua Ecclesia, sive in urbe, aut oppido mercatorio, sive in parochiali Ecclesia, vel Capella, vel alio denique hujus regni loco deinceps admittetur, nisi prius vel ab Archiepiscopo, vel Episcopo ejus Dioceseos, in qua est victurus, vel ab altera Academicarum licentiam & facultatem earundem subscriptionibus, & sigillis munitam impetraverit, tribusque sequentibus Articulis (modo & forma a nobis præfatis) subscripserit.



1. Quòd Majestas Regia secundùm Deum unicus est & supremus gubernator hujus Regni, omniumque aliorum ipsius dominiorum, ac territoriorum, tam in omnibus Spiritualibus sive Ecclesiasticis rebus aut causis, quàm in Sæcularibus: & quòd nullus extraneus princeps, vel persona, nec ullus prælatus, status, aut dominatus habet aut habere debet ullam jurisdictionem, potestatem, superioritatem, præminentiam, vel auctoritatem Ecclesiasticam sive Spiritualem infra Majestatis suæ dicta regna, dominia, & territoria.

2. Quod Liber publicæ Liturgiæ, & Episcopos, Presbyteros & Diaconos ordinandi, & consecrandi nihil in se contineat, quod verbo Dei sit contrarium, quòdque eodem taliter uti liceat: & quòd ipse in publicis Precibus, & Sacramentis administrandis illam prorsus formam, quæ in dicto libro præscribitur, & non aliam sibi observaturus.

3. Quòd libro de religionis Articulis, in quos consensus est ab Archiepiscopis, & Episcopis utriusque Provinciæ, ac reliquo omni Clero in Synodo Londinensi An. 1562. omninò comprobatur: & quòd omnes ac singulos Articulos in eodem contentos (qui triginta novem, citra ratificationem, numerantur) verbo Dei consentaneos esse agnoscit.

Hiscæ tribus Articulis qui volet subscribere, ad vitandam omnem ambiguitatem, hac verborum formula (nomine & cognomine suo expressis) in subscribendo utetur: *Ego N. N. tribus his præfixis Articulis, omnibusque in eisdem contentis libens & ex animo subscribo.* Quòd si quis Episcopus aliquem ordinaverit, admiserit, vel facultate, aut licentia (ut superius dictum est) ulla donaverit, nisi prius sub modo & forma præstitutis subscripserit; is à collatione Ordinum, & licentiarum ad concionandum per anni spatium submovebitur. Academiæ verò, siquid hac in parte deliquerint, juris ultioni, & Regiæ censuræ relinquimus.

### 37. *Ordinatis, Diocesin mutantibus, subscriptio coram Episcopo Diocesano iteranda.*

**S**iquis Concionandi, Legendi, Prælegendi, vel Catechizandi legitima a'lioqui potestate præditus (ut suprà) in ullam Diocesin ibidem commemoraturus devenerit, is ad hujusmodi munera exercenda, vel ad Sacramenta celebranda, aut quamlibet Ecclesiasticam functionem illic obeundam nullatenus admittetur, (à quocunque tandem dictam potestatem acceperit) nisi prius coram Episcopo ejusdem Dioceeseos, in qua munerum præfatorum aliquo fungi debeat, in supradictos Articulos per manus suæ subscriptionem consenserit.



**38. *Ordinati post subscriptionem prævaricantes à Ministerio removendi.***

**S**iquis Minister, postquam præfatis Articulis subscripserit, Liturgiæ formula vel ritibus & ceremoniis quibuscunque in Libro precum publicarum indictis, uti deinceps omiserit, suspensionis poena coerceatur, ac nisi post mensem se emendarit ac submiserit, excommunicetur; quod si per alium adhuc mensem in contumacia permanserit, à Ministerio sacro amoveatur.

**39. *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.***

**N**ullus Episcopus Ministrum quemvis ab alio Episcopo Ordinatum in Beneficium aliquod de cætero instituet, nisi qui Literas ordinationis suæ eidem ostenderit, & de morum honestate, vitæque probabili congruum testimonium (Episcopo id postulante) exhibuerit: ac nisi debite examinatus, Ministerio tuo dignus inventus fuerit.

**40. *Instituendi in Beneficia Simonia suspicionem solenni jureiurando jussi avertere.***

**A**d detestabile Simonia peccatum coercendum (quoniàm Spirituum, & Ecclesiasticarum Functionum, Officiorum, Promotionum, Dignitatum, & Beneficiorum nundinatio in dei conspectu odiosa est, & execranda) statuimus, & ordinamus, ut Archiepiscopus, omnesque & singuli Episcopi, atque alii, quibuscunque jus competit admittendi, instituendi, conferendi, consecrandi, vel electionem confirmandi cujuscunque Archiepiscopi, Episcopi, vel alterius personæ ad Ecclesiasticam aliquam Functionem, Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum, aut Beneficium cum Cura, vel sine Cura, vel ad Ecclesiasticum ullum munus quodcunque, ante omnem ejusmodi institutionem, collationem, consecrationem vel confirmationem electionis respectivè faciendam, unumquemque deinceps admittendum, instituendum, conferendum, inaugurandum, aut confirmandum in vel ad Archiepiscopatum, Episcopatum, vel aliam Spiritualem sive Ecclesiasticam Functionem, Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum, aut Beneficium cum Cura vel sine Cura, vel ad Ecclesiasticum ullum munus quodcunque præfenti juramento oneret (quod utique per omnes, quorum intererit, in propriis personis, & non per procuratorem erit præstandum) sub modo & forma sequen-

sequentibus: Ego N. N. juro me nullam Simoniacam solutionem, stipulationem, vel promissum directe aut indirecte per me, vel per alium quemlibet (me cor scio, aut consentiente) cuius persona vel personis quibuscunque fecisse, pro vel de procuratore, vel acquisitione Ecclesiastica huius Dignitatis, Loci, Promotionis, Officii, vel Beneficii (exprimendo respectivè & nominatim locum illum, in quem admittendus, instituendus, conferendus, installandus, aut confirmandus erit) neque deinceps ullam ejusmodi solutionem, stipulationem, vel promissum absque mea notitia aut consensu factum quovis tempore prestaturum, ita me Deus adjuvet per Christum Jesum.

41. *Beneficiorum pluralitas parcius dispensanda, & de personali dispensatorum residentia cautio ineunda.*

NEmini in posterum facultas sive dispensatio concedetur, de pluribus Beneficiis Curatis simul retinendis, nisi tali duntaxat, qui pro eruditione sua dignior, & ad officium suum plenius præstandum habilis & idoneus censebitur: nimirum qui ad gradum Magisterii ad minus in altera nostratum Academiarum promotus fuerit, publicusque ac idoneus concionator, idemque legitimè approbatus extiterit. Provisio semper, ut sufficienti cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cuiusquam partem faciendam; ac ut ejusmodi Beneficia non amplius triginta milliarium spatio ab invicem distent; & denique ut in eo Beneficio, in quo non residebit, concionatorem ritè approbatum retineat, qui populum utiliter docere, ac informare possit.

42. *Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.*

Quilibet Decanus, Præfectus, Guardianus, vel Rector primarius cuiusquam Ecclesiæ Cathedralis, vel Collegiatae nonaginta dies ad minus in singulis annis conjunctim vel divisim in dicta Cathedrali, vel Collegiata Ecclesia residebit, verbi Divini prædicationi incumbens, & hospitalitatem interim exercens; nisi aliàs gravibus, & urgentibus causis, iisque per Episcopum Diocesenum approbandis detentus fuerit, vel legitima aliqua ratione aliter dispensatus. Quamdiu autem illic moram fecerit, ipse cum reliquis pariter Canonicis, vel Præbendariis residentibus invigilabunt, ut Ecclesiæ suæ Statuta, & laudabiles Consuetudines (modò verbo Dei, aut Prærogativæ Regiæ non repugnent) nec non universa huius regni statuta ad Ecclesiasticum ordinem spectantia, quæ in suo robore adhuc perdurant, omnesque aliæ Constitutiones Regiæ autoritate hæcenus editæ & stabilitæ, & siquæ per Episcopum Diocesenum (juxta statuta &

consuetudines ejusdem Ecclesiæ, ac leges Ecclesiasticas hujus regni) in visitatione sua legitimè præscribentur, inviolatè custodiantur: ac ut minores Canonici, Vicarii Chorales, alique Ecclesiæ suæ ministri ad sacrarum Literarum studium compellantur, & eorum unusquisque Novum Testamentum non solum sermone vernaculo, sed & Latino penes se habeat.

43. *Decani & Præbendarii, in Ecclesiis Cathedralibus residentes, ad sedulam concionandi diligentiam tenentur.*

Cujusque Ecclesiæ Cathedralis Decanus, Præfectus, Guardianus, vel rector principalis, ac Præbendarii item, & Canonici non modo in ejusmodi Ecclesiis suis (idque in propriis personis) toties concionabuntur, quoties lege, statuto, ordinatione, & consuetudine ad id tenentur; sed in aliis etiam Ecclesiis ejusdem Dioceseos, in qua resident, ac in iis præcipuè locis, unde vel ipsi, vel ipsorum Ecclesiæ vectigal aliquod, sive fructus annuos percipiunt. Quod si ipsi vel ægritudine, vel iusta aliqua causa impediti absuerint, tùm concionatores sufficienti autoritate approbatos sua vice substituent, quales Episcopus Diocesanus ad concionandum in Ecclesiâ Cathedrali idoneos judicabit. Secus si quis vices suas, prout dictum est, supplere quoquo modo omiserit, per Episcopum, vel eos, ad quos ejus Ecclesiæ jurisdictionis pertinebit, pro delicti merito, punietur.

44. *Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.*

Nullus Ecclesiæ Cathedralis aut Collegiatæ Præbendarius, vel Canonicus, qui unum vel plura Beneficia Curata obtinet (nec in sua Ecclesia Cathedrali aut Collegiata Residentarius existit) à Beneficiis suis Curatis (prætextu Præbendæ suæ) ultra tempus unius mensis aliquo anno aberit, nisi ex urgente causa, & pro certo tempore per Episcopum Diocesenum approbandis. Qui autem ex dictis Canonicis & Præbendariis, per Ecclesiæ suæ Cathedralis, aut Collegiatæ Ordinationes, ad necessariam in eisdem residentiam tenentur, ii inter se anni tempora ita partientur, pro residentia in dictis Ecclesiis faciendâ, ut semper eorum aliqui personaliter illic resideant; omnesque, quotquot in præsentia sunt, aut de cætero futuri sunt Residentarii in ulla Cathedrali, aut Collegiata Ecclesia, post exactum residentię suæ terminum, per Statuta localia, aut Consuetudinem Ecclesiæ suæ definitum, ad Beneficia sua vel unum ex iis, aut saltem ad aliam aliquam Curam, in qua ipsorum præsentia lege requiritur, quam-

primum convolabunt, ut debitis illic officiis perfungantur, juxta leges in ea parte constitutas, quas Episcopus Diocesanus curabit executioni mandari.

**45. Beneficiati concionatores, in Beneficiis suis residentes, jugiter tenentur concionari.**

Singuli Beneficiati in Beneficiis suis residentes, (dummodò sint legitima autoritate ad concionandum admissi) per singulos dies Dominicos (justo impedimento cessante) in Ecclesiis aut Capellis suis, vel vicinarum aliqua, Ministro concionatore destituta (ubi maximè facultas datur) concionem ad populum habebunt unam, in qua sobriè, & syncerè verbum veritatis dividunt in Dei gloriam, & salutarem populi ædificationem.

**46. Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.**

Omnis Beneficiatus ad concionandum non admissus, concionem singulis mensibus unam ad minus in Ecclesia sibi credita, per concionatorem legitime approbatum, haberi procurabit; si tamen Beneficii valor Ordinarii judicio id ferre posse videbitur; omni autem die Dominico, cum in ipsius Ecclesia deficiet concio, dictus Beneficiatus aliquam ex Homiliis, publica autoritate præscriptis aut præscribendis, per se vel certe per Curatum suum recitabit.

**47. Beneficiati, à Beneficiis suis legitime absentes, Curatum concionatorem jubentur adhibere.**

Quilibet Beneficiatus, cui (propter necessitatem officii alias incumben-  
tis) dispensatio de non residendo in Beneficio suo per hujus regni leges est indulta, per Curatum, qui concionator sit idoneus, & sufficienti autoritate approbatus, Curæ suæ prospiciet, modò beneficii valor non repagnet. Cæterum qui duobus simul Beneficiis perfruitur, is in illo Beneficio, in quo ipse non residet, concionatorem legitimum retinebit, nisi ipsum constiterit in utroque jugiter concionari.

**48. Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.**

Nulli Curato aut Ministro permittetur, ullibi curæ animarum infer-  
vire, nisi prius per Episcopum Diocesanum, vel loci Ordinarium Episcopali

copali jurisdictione præditum examinatus, ac admissus fuerit, ejusq; rei testimonium manu Episcopi & sigillo consignatum obtinuerit (habito semper respectu tum ad Curæ ipsius magnitudinem, tum ad personæ admittendæ habilitatem.) Quinetiam dicti Curati & Ministri, siquando ex una Diocesi in alteram transierint, nequaquam ad Curam ullam exercendam admittentur, nisi Episcopi ejus Dioceseos unde advenerint, vel loci Ordinarii (ut supra) literis testimonialibus, de ipsorum honesta conversatione, sufficientia, & conformitate ad Ecclesiasticas regni Anglicani leges, muniti accesserint. Nec verò eorum cuilibet licitum erit pluribus, quàm uni Ecclesiæ aut Capellæ uno eodemq; die Ministrare, nisi forsan Capella illa Ecclesiæ Parochialis membrum existat, aut eidem unita, vel nisi Ecclesia aut Capella, cui taliter inserviet, judicio Episcopi vel Ordinarii (ut supra) Curato alendo non suffecerit.

49. *Ministris ad concionandum non admissis glossæ & paraphrases in publica Scripturarum lectione interdictæ.*

**N**ullus ejuscunq; conditionis Minister, non priùs per Episcopum Diocesanum examinatus & approbatus, aut pro sufficiente & idoneo concionatore (ut prædictum est) licentiatus, in sua ipsius Cura vel alibi locum aliquem Scripturæ, aut doctrinæ sacræ exponere præsumet: sed solum apud & distinctè sine glossis aut additamentis legere studebit Homilias, publica autoritate hætenùs editas, aut de cætero edendas, in veræ fidei confirmationem & populi instructionem, atque ædificationem.

50. *Concionatores adventitii, absq; legitima missione, ad concionandum non admittendi.*

**M**inister, Oeconomi, aliq; Ecclesiæ Officiarii neminem patientur in suis Ecclesiis, aut Capellis concionari, nisi qui Licentiis suis ad prædicandum exhibitis, justa autoritate (ut supra) in eam parrem muniti compententur.

51. *Advenæ concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.*

**D**ecani, Præfecti & Residentarii Cathedralis, & Collegiæ Ecclesiæ cujuscunq; nemini extraneo in suis Ecclesiis concionandi potestatem facient



facient, nisi qui ejusdem Provinciæ Archiepiscopi, aut Episcopi Dicecesani, vel alterutrius Academiae approbatione suffultus venerit. Quod siquem contigerit in concione sua dogma aliquod in populum disseminare vel novum, vel minus consonum verbo Divino, ullive ex religionis Articulis in Synodo anno 1562. approbatis, aut etiam Libro Precum publicarum; Decani, aut Residentiarii quàm poterunt mature per literas suas, eorum manu subscriptas, qui dictam concionem audierint, Episcopo Dicecesano id intimabunt, quò is, quod ipsi videbitur, de eo statuat.

52. *Concionatorum advenarum nomina in librum referenda.*

UT Episcopo (causa id postulante) constare possit, tùm quæ conciones in singulis Ecclesiis suæ Diceceseos habeantur, tùm qui sine legitima auctoritate concionari præsumant: Oeconomi Ecclesiarum, eorumque Assistentes Librum quendam comparabunt, in quo unusquisque concionator, quia ipsoꝝ Ecclesiam aliunde accesserit, nomen suum inscribet, ad idem etiam die, in quo concionem ibidem habuerit, ac Episcopi nomine, à quo concionandi potestatem acceperit.

53. *Concionatorum mutuis oppositionibus pulpita non patebunt.*

Si quis Concionator Doctrinam ullam, ab alio Concionatore in eadem vel vicina aliqua Ecclesia traditam, particulariter aut nominatim ex professo impugnare, & pro concione refellere attentabit, priusquàm Episcopum Dicecesanum de eâ certioꝝ fecerit, & ejusdem mandatum acceperit, quam eo in casu rationem sequi debeat (cùm alioqui ex publicis ejusmodi oppositionibus multum scandali & perturbationis populo oriri possit) Oeconomi vel pars læsa absque omni mora dicto Episcopo illud significabunt, neque præfatum Concionatorem patientur illum locum, quo semel abusus sit, deinceps occupare, nisi sanctè receperit se ab omni ejusmodi contentionis materia in Ecclesia temperaturum, donec Episcopus de ea re ulterius statuerit; qui item quamprimùm commode poterit in ea taliter procedet, ut parti læsa in eadem Ecclesia, in qua oblatum est scandalum, publicè satisfiat. Provisio semper, ut si altera pars Appellationem interposuerit, eidem concionandi officium pendente lite sit interdictum.



54. *Concionatores schismatici licenciis suis multati.*

**S**iquis per Archiepiscopum, aut Episcopum ullum, vel alterutram Academiā in præteritum ad concionandum admissus, quovis deinceps tempore recusaverit legibus, institutis, & ritibus Ecclesiasticis infra Regnum Anglicanum stabilitis seipsum conformem reddere, eundem per Episcopum Diocesānum, vel loci Ordinarium quamprimum admoneri volumus, ut eorundem usus & debitz observationi se submittat. Quod si, tali admonitione præmissa, infra mensem se minimè reformārit, ejusdem Facultatem sive licentiam ad concionandum eo ipso irritam esse & pro nullo habendam discernimus.

55. *Precationis formula, à Concionatoribus in concionum suarum ingressu imitanda.*

**O**Mnes Concionatores & Ministri in aditu cujusque suæ Concionis, Lecturæ & Homiliæ populum hortabuntur, ut secum in precibus concipiat in hunc aut similem modum, idque (quantum licet) summaria brevitate: Præcamini pro Christi sancta Ecclesia Catholica, id est, pro universo coetu Christiani populi per orbem terrarum diffusi ac disseminati, specialiter verò pro Ecclesiis Angliæ, Scotiæ, & Hiberniæ; & in his præcipue pro Excellentissima Regia Majestate, Clementissimo Domino nostro Jacobo Dei gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ Rege, Fidei Defensore, & super omnes personas in omnibus causis tam Ecclesiasticis quam civilibus infra Regna & dominia sua supremo Governatore. Præcamini etiam pro Serenissima Regina Annâ, Nobilissimo Principe Henrico, reliquaque Regia sobole Illustrissima. Præcamini etiam pro Ministris Divini Verbi, & Sacramentorum, tam Archiepiscopis & Episcopis, quàm cæteris Pastoribus & Curatis. Præcamini etiam pro Honoratissimis Regiæ Majestatis Consiliariis, ac Proceribus, & Magistratibus hujus regni universis; ut hi omnes & singuli in sua quisque vocatione, ad Dei gloriam, populique ædificationem & rectam administrationem officiis suis diligenter, & fideliter perfungantur, memores reddendæ olim rationis, cum ad Christi tribunal sistentur judicandi. Præcamini etiam pro populo & plebe hujus regni universa, ut in vera fide, & sancto timore Dei, in humili erga Regem obedientia & fraterna erga se invicem charitate vitam suam instituunt. Postremo gratias & laudes Deo reddamus pro illis omnibus, qui in fide Christi ex hac vita excesserunt, humiliter Deo supplicantes, ut per illius gratiam vitam nostram ad primum eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti, resur-

gamus cum illis in die Iesu Christi ad cælestem gloriam, & vitam æternam :  
semper cum Oratione Dominica concludentes.

**36. Ministris merè concionatoribus Precum publicarum  
lectio, & sacramentorum administratio bina annuatim  
injuncta.**

**O**Mnis Minister in Beneficio Curato constitutus, licet prædicationi potissimum vacet, & Curatum sub se retineat, qui reliqua Ecclesiæ officia, ipsius vice exequatur ; similiter etiam quilibet Concionator stipendiarius qui Prælegendi, Catechizandi, aut Concionandi munus in aliqua Ecclesia vel Capella exercet, liturgiam publicè recitabit duobus ad minus cujusq; anni diebus Dominicis, ad horas tum matutina, tum vespertini temporis consuetas & usitatas, atq; in ea Ecclesia, in qua Beneficiatus est, vel Prælectoris, Catechistæ, aut concionatoris mgnere fungitur ; toties item Sacramenta Baptismi ( siqui erunt Baptizandi ) & Cœnæ Dominicæ quotannis administrabit, modo & forma omnibusq; iis ritibus & cæremoniis observatis, quæ in Libro publicæ Liturgiæ in ea parte præscribuntur . Qui secus fecerit, si beneficio Dotatus est ( ut supra ) poenam suspensionis incurrerit ; stipendarius verò ( siue is Lectoris , siue Catechistæ, siue demum Concionatoris nomine censetur ) per Episcopum Diocesanum à munere submoveatur, donec se conformem præbuerit, ad omnia præfata officia ( sub modo & forma supradictis ) ritè perficienda.

**57. A Ministris non concionatoribus Sacramenta efficaciter administrari.**

**C**Um multi à falsis Doctoribus in errorem inducti, liberos suos nisi per Ministrum Concionatorem nolint Baptizari, eodemq; respectu ad sacram Cœnam, nisi per talem administratam, recusent accedere : ac si illorum Sacramentorum virtus & efficacia à Ministri in concionando facultate penderet ; cum tamen integra tum Baptismi, tum sacre Cœnæ doctrina, quæ ad Sacramentorum eorundem administrationem desideratur, in Libro publicæ Liturgiæ tam plenè, & integrè sit expressa, ut eidem nihil addi possit, quod solidum sit & necessarium : omnibus tali errore deceptis mandamus & præcipimus, ut proterviam hanc ipsorum pertinaciam de cætero deponant, ac Ecclesiæ institutis hac in parte obsequantur ; cum quoad eorundem Sacramentorum efficaciam nihil intersit, utrum à Ministro non concionatore, an secus administrarentur. Quod siqui deinceps hac in re deliquerint, Parochiæque suæ Ecclesias eo intuitu declinantes, in alienis vel sacram Cœnam susceperint, vel liberos suos Baptizari fecerint neque mandato

hoc nostro admoniti ab errore suo & illicita hac ratione destiterint; ad loci Ordinarium per Ministrum, Oeconomos & Inquisitores, vel Assistentes Parochiæ suæ deferantur, talibus censuris Ecclesiasticis per eum castigandi, quales adeo obstinatæ perviciaci meriti debentur: id est, si contumaces permanserint, primò suspensionis, si ultra mensē deinceps perseverarint, excommunicationis pœna coerçantur. Pari ratione si quis Rector, Vicarius, vel Curatus, post præsentium Canonum promulgationem, quamlibet personam, quæ non sit de sua Ecclesia vel Parochia, ad Sacræ Cænæ Communionem recipere, vel ex talium liberis aliquem Baptizare præsumpserit (eosdem hac ratione in errore suo confirmans) is suspensionis pœna eo ipso obstrictum se intelligat, à qua nequaquam absolvetur, priusquam sanctè promiserit, se hac in parte de cætero nullatenus offensurum.

### 58. *Ministris sacra peragentibus Superpelliceorum & Epomidum usus injunctus.*

**M**inistrorum quilibet, dum vel publicas Preces recitat, vel Sacramenta administrat, aliove Ecclesiæ ritus peragit, decente & congruo Superpelliceo eoque manicato induetur, quod communibus Parochianorum impensis comparabitur. Si qua autem controversia super ejusdem materia, vel competente decencia oriatur, Ordinarii discretio eandem terminabit. Quotquot verò ex Ministris gradum aliquem in Academia susceperint, ii inter sacra peragenda Superpelliceis suis adjicient & Caputia, singulorum gradibus convenientia, quorum tamen usu Ministris minimè graduatis sub pœna suspensionis interdiximus. Nihilominus & huic Ministrorum classi (loco Caputiorum) Liripia permittimus ex nigro (modò ne serico) suis Superpelliceis injicienda.

### 59. *Catechizandi diligentia Ministris injuncta.*

**Q**uilibet Rector, Vicarius, & Curatus singulis diebus Dominicis & festivis apte preces vespertinas, (ad semihoræ spatium vel amplius) juvenutem, & plebem rudiores suæ Parochiæ examinabit, & instituet in Decalogo, Symbolo Apostolico, & Oratione Dominica, eosque diligenter audiet, instruet, & erudiet in Catechismo, qui extat in Libro Precum publicarum: omnesq; patres, & matres-familias jubeunt liberos, ac famulos suos, qui dictum Catechismum, nondum tenent, tempore constituto Ecclesiam adire, ut Ministro diligenter & humiliter auscultent & obtemperent, donec eundem perdidicerint. Quod si quis Minister in hoc officio negligens fuerit & remissus, re ad Episcopum vel loci Ordinarium delatâ, & debitè insumatâ, primum acriter corripiatur; si hic se submittens, deinceps tamen

in eadem re volens deliquerit, suspensionis sententiam incurrat : si tertio offenderit, (quandoquidem exigua spes restat illius hac in parte reformandi) excommunicationis censura, donec se correxerit, obstrictus usq; teneatur. Simili modo siqui parentes, Patres aut Matres-familiarum vel eorum liberi, apprenticii, famulive officio suo hac in re defuerint, illi quidem non compellendo suos, ut veniant, hi vero, ne discant, recusando, per Ordinarium suum (modo adulti sint) suspensione plectantur ; & si per mensem sic persistierint, excommunicentur.

60. *Confirmationis solennitas in trienniali Episcoporum visitatione celebranda.*

Cum solennis, antiqua & laudabilis in Ecclesia Dei consuetudo fuerit, ab Apostolis usq; Apostolorum temporibus observata, ut Episcopi quique parvulis Baptizatis, & in Catechismo Christianæ religionis instructis manus imponentes, super illis orarent ac benedicerent (quod vulgò *Confirmationem* nominamus) cumq; in trienniali Episcoporum visitatione mos sanctissimi istius operis peragendi in Ecclesia per multas ætates obtinuerit ; volumus & ordinamus, ut quilibet Episcopus vel ejus Suffraganeus in consueta visitatione sua morem & ritum illum in propria persona diligenter observet ; quòd si tertio demum anno aliqua infirmitate impeditus visitationem suam personaliter obire nequeat, at saltem illud Confirmationis munus proximo anno (pro ut commodè poterit) nequaquam omitteat.

61. *Catechummeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*

Vnusquisque Minister curam habens animarum (quò melius instituta & ritus ad *Confirmationem* spectantes, qui in Libro publicæ Liturgiæ præscripti habentur, debite possint conservari) diligenter providebit, ne ulli ad manuum impositionem Episcopo sistantur, nisi qui fidei suæ rationem norint reddere, juxta Catechismum in Libro prædicto contentum. Cumque Episcopus huic officio celebrando tempus aliquod certum præfixerit, Minister sedulam dabit operam, ut quàm queat plurimos ad hoc instruat, ac inducat, coram Episcopo Confirmandos comparere.

**62. *Ministri sine Bannis rite indictis, vel legitime dispensatis matrimonium celebrare prohibiti.***

**N**ullus Minister, sub pœna suspensionis per triennium ipso facto incurrendæ, matrimonium inter ullas personas celebrabit, absque Facultate seu licentia ab aliquo eorum, qui in hisce constitutionibus nostris inferius designantur, indulta & concessa, nisi Banna matrimonialia per tres dies Dominicis separatim fuerint denunciata, idque publicè in Ecclesiis Parochialibus aut Capellis, ubi partes prædictæ commorantur, ac tempore Divinorum, prout in Libro publicæ Liturgiæ habetur. Neq; ullus Minister sub pœna simili inter quilibet personas (quantumvis ejusmodi Facultatem seu indulgentiam habentes) quocunque prætexu matrimonium solennizabit vel tempore aliquo incongruo, sed duntaxat intra horas octavam & duodecimam antemeridianas; vel in loco privato, sed in Ecclesiis tantummodò vel Capellis, ubi partium altera commoratur, idque similiter tempore precum publicarum; vel omninò (etiã si trina Bannorum indictio præcesserit, nec ulla proinde dispensatio requiratur) priusquàm parentes aut gubernatores contrahentium (si vicesimum primum ætatis suæ annum non compleverint) consensum suum vel personaliter, vel per testimonium luculentum dicto Ministro significaverint.

**63. *Ministri in locis exemptis sine bannorum justa indicatione, vel dispensatione legitima matrimonium celebrare prohibiti.***

**Q**uilibet Minister, qui contrà atq; in constitutionibus hisce nostris cautum est, inter personas quasunque matrimonium celebrabit, sub prætextu cujuslibet immunitatis, quæ certis Ecclesiis ac capellis arrogatur; per loci Ordinarium, in quo sic offensum erit, triennali suspensione punietur. Siquis autem Minister ex loco, ubi sic deliquerit, ante latam contra ipsum suspensionis sententiam, se transfulerit; tunc per Episcopum Diocesananum, vel Ordinarium loci, in quo residebit (ab altero Ordinario, cujus jurisdictioni se subdexit, ea de re sub ipsius manu & sigillo certiore factum) eadem omninò censurâ ferietur.

**64. *Feria à Ministris solenniter indicenda.***

**R**ectores, Vicarii, & Curati omnes in sua cujusque Ecclesia singulis diebus Dominicis (ad tempus in Libro publicæ Liturgiæ præstitutum) populo



populo denuntiabunt, si qui dies Festivi, & Vigiliæ in sequentem septimanam sint institutæ. Quod si quis deinceps hac in re volens offenderit, & per Ordinarium suum semel admonitus, officium illud secundò omiserit, debita juris animadversione puniatur, donec huic constitutioni adimplendæ se submiserit.

65. *Recusantes & Excommunicati à Ministris solenniter denunciandi.*

Ordinarii locorum, infra suas respectivè jurisdictiones, sollicitè providebunt, ut tam Excommunicati ex eo, quòd divinis precibus, infra hoc regnùm Angliæ publica autoritate stabilitis, interesse pertinaciter recusaverint, quàm ii etiam, præcipuè qui melioris notæ & conditionis extiterint, legitimæque excommunicationis sententiam propter insignem contumaciam, vel graviora aliqua crimina obstricti fuerint (nisi infra tres continuos menses post latam Excommunicationis sententiam se emendaverint, & absolutionis gratiam fuerint consequuti) singulis sex mensibus sequentibus publicè in Ecclesia tùm Parochiali tùm etiam Cathedrali Diocesæ, in qua habitant, die aliquo Dominico, ac tempore Divinorum pro Excommunicatis per Ministrium denuncientur; quò reliqui & ab eorum communione declinent, & procliviores reddantur, ad Breve de Excommunicato Capiendo procurandum, quo illos ad officium & debitam obedientiam reducant. Quinetiam Registrarii cujusbet Curie Ecclesiasticæ, de præmissis omnibus & singulis, quolibet anno infra Festa S. Michaelis, & Natalis Domini Archiepiscopus hujus Provinciæ in scriptis facient certiore.

66. *Recusantium conversio à Ministris sedulò elaboranda.*

Quilibet Minister, cui concionandi Facultas est, si quem Papisticum Recusantem, vel Recusantes infra suam Parochiam habuerit (dummodò per Episcopum idoneus judicetur) sedulam illis subinde operam dabit, ut (si fieri possit) errantes in viam veritatis reducat. Quòd si is vel non concionator, vel non talis existat, tum concionatoris idonei operam subsidiariam (siquidem poterit) in eum finem procurabit. Quòd si non datur, Episcopo Diocesano illud significabit, cujus erit, non modò vicino alicui concionatori aut concionatoribus id laboris imponere, sed & ipsum (quantum per arduas occupationes licuerit) summo studio contendere, ut decendo, persuadendo, modisque blandis & benignis omnibus tùm dictos



dictos Recusantes, tùm omnes infra suam Dioecesin sic affectos a suis erroribus deducat.

### 67. *Ægrotantes à Ministris sedulò visitandi.*

**I**N omni Parochia cùm aliquis ex morbo decumbens, in periculo mortis videretur constitutus, Minister ea de re certior factus eundem visitabit, (nisi exploratum sit, vel probabiliter suspectum, morbum esse contagiosum) ut animam ejus in hoc adverso ipsius statu salutari doctrina, & consolatione erigat, idque sub forma in Libro publicæ Liturgiæ concepta, si non sit concionator, aliàs prout ipsi maxime videbitur expedire. Morte verò jam ingruente, aliqua campana pulsabitur, neque Minister supremo officio suo hac in parte deerit. Cùm autem expiraverit (si utique expirare eum contingat) campana per breve tantummodò spatium utrinque pulsabitur, quod idem tam ante, quàm post sepulturam observandum decernimus.

### 68. *Ministri Baptismum, aut Sepulturam denegare vetiti.*

**N**ullus Minister aut renuet, aut detrectabit, infantem ullum, qui die quovis Dominico aut Festivo ad ipsum in Ecclesiam Baptizandus adducetur, juxta ritum in Libro Precum publicarum editum Baptizare, vel defunctum aliquem, qui in Ecclesiam vel cœmeterium inhumandi causa deferetur, (data priùs ejus rei notitia competente) sub modo & forma in dicto Libro præfinitis sepelire. Quòd si hunc vel illum Baptizare aut sepulturæ tradere recusaverit (nisi forte defunctus denunciatus fuerit, majoris Excommunicationis vinculo propter grave aliquod & insigne crimen obstrictus, neque de ejus pœnitentia testari quisquam potuerit) à Ministerio suo per Episcopum Dioecesanum trimestri spatio secludetur.

### 69. *Ministri Baptismum in articulo necessitatis differri vetiti.*

**S**iquis Minister de infirmitate, aut mortis periculo, infanti cuilibet infra suam Parochiam nondum Baptizato imminente, debetè & citra fraudem commonefactus, & ad locum, ubi dictus infans exisset, ejus Baptizandi causa rogatus accedere, vel planè recusaverit, vel per contumaciam, aut latam negligentiam tempus ita produxerit, ut cùm tempestivè posset dictum locum adiisse, & infantem præfatum Baptizasse, is tamen ejusdem culpa expers Baptismi moriatur, dictus Minister trimestri suspensioni sub-

jacebit,

facebit, neque absolutionis gratiam consequetur, antequam coram loci Ordinario culpam præteritam agnoscens, pro cætero polliceatur, se in hoc genere scienter nequaquam peccaturum. Provisio semper, ut in illis Parochiis, in quibus Curatus, aut substitutus extiterit, præsens Constitutio non ad ipsum Rectorem aut Vicarium, sed ad dictum Curatum vel substitutum illic præsentem extendatur.

**70. Ministri Baptizatorum, Nubentium, & Sepultorum  
registrum conservare juss.**

IN omni hujus regni Ecclesia Parochiali & Capella Liber ex pergamento (Parochianorum sumptibus comparabitur, in quo conscribi volumus diem & annum cujusque Baptismatis, Matrimonii, & Sepulturæ, quæ infra eandem Parochiam contigerint, ex quo lex in eam partem primum lata est, (quatenus veterum registorum copia haberi potest) præcipue verò ab initio Regni Serenissimæ Reginæ nuper defunctæ. Ad quem Librum tutius asservandum Oeconomi (communibus Parochianorum impensis) cistam crassam & firmam curabunt confici, cum tribus feris & clavibus, quarum una penes Ministrum, reliquæ duæ penes Oeconomos separatim custodientur; ita ut nec Ministro liceat sine Oeconomis, neque Oeconomis, nisi Ministro adhibito, Librum prædictum de cista promovere. Singulis verò in posteram diebus Dominicis, statim post finitas matutinas vel vespertinas preces, Minister & Oeconomi Librum illum membranaceum de cista prædicta sument, ac Minister in præsentia Oeconomorum in eodem inscribet omnium personarum nomina, quotquot præcedente hebdomade infra eandem Parochiam Baptizatæ (adjectis item parentum nominibus, & cognominibus) vel Matrimonio conjunctæ, vel sepultæ fuerint; singulorum etiam die & anno specificatis. Quo facto dictum Librum in cistam, ut prius, recondent: ac Minister & Oeconomi singulis ejusdem Libri paginis, (postquam inscriptionibus ejusmodi impletæ fuerint) nomina sua subscribent. Porro Oeconomi semel omni anno, idque infra terminum unius mensis post Beatæ Virginis Annunciationem, ad Episcopum Diocesanaum vel ejus Cancellarium transmittent verum registrum sive scripturam eorum omnium nomina continentem, qui infra suam Parochiam anno proximè elapso, & ad dictum Annuntiationis diem terminante, vel Baptizati, vel Nupti, vel Sepulturæ traditi fuerint; die ac mense, quibus singula gesta sunt, sigillatim adscriptis, cum ipsius etiam Ministri, ac Oeconomorum subscriptionibus, ut illud in ejusdem Episcopi Archivis possit fideliter custodiri; quod registrum sive certificatorium absque feodo recipiatur. Quod si Minister aut Oeconomi in præmissorum executione remissiores fuerint, tùm Episcopo vel ejus Cancellario licebit

cebit eosdem convenire, & contra eos tanquam nostrarum Constitutionum contemptores procedere.

**71. Ministri Concionum & Cena Dominica publicam religionem in privatas aedes invehere prohibiti.**

**N**ullus Minister in cujusquam privatis ædibus vel concionabitur, vel Sacramenta ministrabit, nisi tempore necessitatis, cum quis vel per imbecillitatem Ecclesiam adire non valens, vel morbo gravi & periculoso confectatus, sacrosancti fieri particeps Sacramenti expetiverit; sub pœna suspensionis pro delicto primo, & excommunicationis pro secundo. Provisio, illas aedes hic pro privatis cenferi, in quibus nulla existit capella consecrata, ac legibus hujus regni Ecclesiasticis approbata. Provisio etiam sub pœnis supradictis, nequis Capellanus vel concionem habeat, vel sacram Communionem alibi ministraret, quàm in Capellis ædium prædictarum, idque raro admodum faciat in diebus Dominicis & Festivis, ut Domini & Magistri illarum ædium (cum suis familiis) in Ecclesiis suis Parochialibus aliàs convenire possint, ibidemque unâ vice ad minùs singulis annis communicare.

**72. Ministri publica jejunia, prophetias appellatas, & exorcismos privato ansu celebrare prohibiti.**

**N**ullus Minister aut Ministri nisi mandatum & licentiam Episcopi Diocesani priùs impetraverint, ipsius manu & sigillo communicam, solennia ulla jejunia sive publicè, sive in privatis ædibus indicent, aut celebrabunt, vel etiam eisdem scienter intererunt (exceptis iis, quæ aut jam legibus instituta sunt, aut publica autoritate in posterum instituuntur) sub pœna suspensionis pro delicto primo, excommunicationis pro secundo, & depositionis pro tertio: Nec quisquam Minister præsumet, absque licentia (ut dictum est) impetratâ, condicere, aut celebrare ullos conventus pro concionibus, quæ vulgò Exercitia, aut Prophetiæ à nonnullis nuncupantur, in oppidis mercatoriis, aut alio quovis loco sub pœnis supradictis; nec sine simili licentia tentabit sub quolibet prætextu siue possessionis, sive obsequionis, per jejunium & preces, dæmonia seu spiritus malos ejicere, atque expellere, sub pœna imposturæ imputandæ, & depositionis à Ministerio sacro.

73. *Ministri conventicula privata conciliare prohibiti.*

Quoniam conventicula & clandestina Presbyterorum & Ministrorum conciliabula Ecclesiæ, in qua vixerint, incolumitati perniciofa merito semper sunt existimata: statuimus & ordinamus, ut nulli deinceps Presbyteri, sive verbi Divini Ministri, vel alii quicunque in privatis ullis ædibus, vel alio quovis loco seorsim conveniant, consilium capturi de quavis re, aut ratione per ipsos vel ipsorum suasu ac consilio per alios ineunda, quæ ad Doctrinæ in Ecclesia Anglicana stabilitæ, vel Libri publicæ Liturgiæ præjudicium, aut derogationem ullatenus spectare possit, sub poena excommunicationis ipso facto subeundæ.

74. *Ministris in vestitu gravitas præcepta.*

Vetæ, antiquæ, ac florentes Christi Ecclesiæ, cum semper inprimis studerent, ut ipsorum Prælati & Clerici tam in externo honore, quam interna reverentia propter Ministerii sui dignitatem haberentur, consultum putarunt, ut iidem, congrui & decentis alicujus habitus certa & præscripta forma utentes, in omnibus locis, & conventibus tam intra, quam extra Ecclesiam à populo discerni possent, ac internosci, ut ea ratione honorem, & existimationem specialibus omnipotentis Dei Nuntiis & Ministris debitam consequerentur. Nos ergo venerandum illorum judicium, veteremque Ecclesiæ Anglicanæ consuetudinem sequuti (omninò nobis pollicentes fore, ut à factiosis quibusdam affectata in vestitu novitas progressu temporis evanescat) statuimus & ordinamus, ut omnes Archiepiscopi & Episcopi consuetum ordinum suorum habitum non intermittant. Similiterque ut omnes Decani, Collegiorum Præfeti, Archidiaconi, & Præbendarii Cathedralis & Collegiæ cujusque Ecclesiæ (modo in sacris ordinibus constituti) Doctores in Theologia, Jure Civili, & Medicina, Baccalauri in Theologia, Magistri Artium, & Baccalauri in Jure Civili (siquidem Ecclesiasticum aliquod Beneficium obtinent) togis cum collaribus erectis manicisque ad manum contractioribus, vel laxioribus (prout in Academicis usitatum est) una cum Caputiis, vel Liripipiis ex serico, & pileis quadratis de more utantur: & ut alii omnes Ministri ad idem munus admissi, vel admittendi prædicto vestitus genere (exceptis tantum Liripipiis) consuetim induantur. Pari ratione ulterius decernimus, ut Ecclesiastici omnes superius nominati in itinere usitatus gerant pallia cum manicis indutis, (quæ vulgò Presbyterorum pallia appellantur) sine fimbriis, limbis, fibulis oblongis, aut scissuris. Nullus item, in quocunque ordine Ecclesiastico positus, pileolo ullo lineo acupicto utetur, sed simplice tantum ex nigro serico,

lerico, tramoferico, aut holoserico. In qua vestitus forma, particulatim à nobis hîc descripta, non id agimus, ut ullam vestibus ipsis sanctioniam, aut præcipuam dignitatem tribuamus, sed ut gravitas, decorum, atque ordo (uti diximus) per omnia conserventur. Caterùm in privatis ipsorum domiciliis, ac Musæis decentis equislibet & scholastici vestitus usum, (modo ne scissuris aut puncturis variegati) dictis personis Ecclesiasticis permittimus; proviso, uti ne in publicum nisi \* promissis vestibus induti prodeant, nec tibialia gerant colorata. Tenuioribus verò sive Beneficiatis sive Curatis, qui talarium togarum sumptibus non sufficiunt, liberum erit togis uti curtioribus, ad formam prædictam comparatis.

### 75. *Vitæ sobrietas Ministris præcepta.*

**M**inistri ænopolia, aut cæuponas (nisi propter congruas ipsorum necessitates) non frequentabunt, nec in iis cibum capient, aut dîcent. Nec verò sordidæ alicui aut illiberali operæ assuescent, nec potationibus, & crapulæ se dederunt, tempusve interdiu, vel noctu otiosè transigent in alea, chartis pictis, tesseris, aliisque ludis illicitis exercitati, sed horis omnibus opportunis vel Scripturis legendis, aut audiendis incumbunt, vel alii cuiuspiam studio aut exercitio laudabili vacabunt; ea semper facientes, quæ ad probitatem & virtutem spectent, seduloque operam dantes, ut Ecclesiam Dei promoveant, memores nimirum, debere se reliquis omnibus vitæ innocentia præluce, populoque universo ad vitam rectè, & piè instituendam exemplo esse; sub pœna sanctionum Ecclesiasticarum, quas pro delicti qualitate severius illis infligendas præcipimus.

### 76. *Ministris à vocatione sua resiliere interdictum.*

**N**ullus in Diaconi aut Presbyteri ordinem semel admissus quovis deinceps tempore ab eodem volens recedet, nec in vitæ suæ instituto pro Laico se geret, sub pœna excommunicationis: eorumque omnium, si qui vocationem suam taliter abijcient, per Oeconomos Parochiarum, in quibus habitant, ad Episcopum Diocesenum, vel loci Ordinarium Episcopali jurisdictione præditum deferentur.



## De Pædagogis sive Ludi-magistris.

### 77. *Publicè vel privatim in jussu Ordinarii docere prohibitum.*

**N**emo sive in Schola aliqua publica, sive in privatis ædibus pueros docebit aut erudiet, nisi qui ab Episcopo Diocæsano vel loci Ordinario Licentiam ejusdem manu & sigillo roboratam obtinuerit; quique tum propter eruditionem, & dexteram in docendo facultatem, tum etiam propter morum gravitatem, & integritatem, ac verum sinceræ religionis intellectum aptus & idoneus reperietur: & denique qui primo & tertio Articulis (suprà memoratis) integris, ac secundi duobus prioribus membris subscripserit.

### 78. *Curati ad docendum habiles ab Ordinario alijs præferendi.*

**I**n omni Ecclesia Parochiali, vel Capella in qua Curatus existerit, qui in Magisterii aut Baccalaureatus gradu constitutus, vel aliàs habilis ad docendum sit, & ad augenda victus sui subsidia, puerosque in principiis rectæ fidei instituendos, operam munusque illud docendi lubens velit suscipere; statuimus & ordinamus, ut nulla Facultas sive licentia ad pueros illius Parochiæ, in qua talis Curatus existet, erudiendos cuivis nisi dicto Curato per loci Ordinarium concedatur. Provisio semper, quod præsens Constitutio ad Parochiam aliquam vel Capellam, in oppidis ruralibus sitam, in qua schola publica fundata fuerit, minimè pertinebit: quo casu consentaneum ducimus, Licentiam ad Grammaticam ibidem docendam nemini concedi, præterquam publicæ illius scholæ Magistro.

### 79. *Ludi-magistrorum officia.*

**L**udimagistri omnes pueros suos Catechismum vel ampliorem, vel breviorē publica authoritate hætenus editum Latine, aut Anglicè pro captu puerorum edocebunt: ac quoties infra parochiam in qua docent, concionem aliquam sacro quolibet & Festivo die haberi contigerit, discipulos suos adducent ad Ecclesiam, in qua dicta concio fiet, curabuntque



ut ibidem quietè & modè se contineant, eosque inde reversos tempore aliquo congruo sigillatim ad examen revocabunt, quid ex dicta concione didicerint. Aliis autem diebus, talibus sententiis ex sacra Scriptura hauritis eisdem instruunt, ac instituent, quales ad eorum mentes pietate imbuedas maximè utiles, & idoneæ videbuntur. Dicti etiam Ludi magistri Grammaticam auctoritate Henrici Octavi editam, & deinceps Edwardi sexti, & Reginz Elizabethæ felicissimæ memoriæ temporibus continuatam & non aliam prælegent aut docebunt. Quòd si quis Pædagogus post factam (ut supra) subscriptionem, & Licentiam sive facultatem obtentam, in quolibet præmissorum deliquerit, & contra aliquid, cui pridem subscripserat, dicere, scribere, aut docere compertus fuerit, si interposita Ordinarii admonitione se non correxerit, à docendi munere de cætero submoveatur.

## De Ecclesiis, & rebus Ecclesiasticis.

### 80. *Libri sacri in Ecclesiis parandi.*



Cclesiarum & Capellarum omnium Oeconomi & Inquisitores Librum publicarum Precum, nuper in paucis explanatum ex auctoritate Regia (juxta leges & Majestatis suæ hac in parte Prærogativam) sumptibus Parochianorum comparabunt, idque (quantum commodè poterunt) maturè & celeriter, ita ut terminum duorum mensium ad summum post Constitutiones hæc promulgatas nequaquam excedant. Et siquæ Ecclesiæ vel Bibliis amplissimi voluminis, vel Homiliarum libris publica auctoritate approbatis adhuc carebunt, præfati Oeconomi similiter efficient, ut dicti libri Parochianorum impensis infra tempus idoneum coemantur.

### 81. *Baptisteria in Ecclesiis paranda.*

**P**Rout cautum est prisca quadam Constitutione, hodie in quibusdam partibus neglectius habita: statuimus & ordinamus, ut in omni Ecclesia & Capella, ubi Baptismus administrari consuevit, Baptisterium ex lapide in loco antiquitus usitato statuatur: in quo duntaxat Ministris licebit infantes publicè Baptizare.

82. *Mensæ in sacra Cœnæ usum in Ecclesiis paranda.*

Cum nobis minimè dubium existat, quin omnibus hujus regni Ecclesiis prospectum sit de mensis congruis & decentibus ad Cœnæ Dominicæ celebrationem; statuimus & ordinamus, ut eadem Mensæ convenienter & decorè conserventur, & subinde reficiantur, ac tempore divini cultus operiantur tapete ex serico, sive ex alia materia, quæ per loci Ordinarium (sicubi de ea quæstio oriatur) congrua & decora judicabitur; ipso autem administrationis tempore panno lineo mundo (prout tali mensæ convenit) vestiantur: suoque certo loco consistent, nisi cum Sacramentum erit administrandum, quo quidem tempore in Ecclesia, vel ejusdem Cancelli ita constituentur, ut tùm Minister inter precandum & administrandum commodius possit à Communicantibus exaudiri, tùm Communicantes etiam convenientius & majore numero à Ministro Sacramentum percipere. Insuper statutum & decretum sit, ut Decalogus pingatur in Orientali cujusq. Ecclesiæ & Capellæ parte, unde à populo commodissime cerni & legi possit, ac aliæ lectæ scripturarum sententiæ in earundem parietibus passim in locis opportunis describantur. Similiter etiam ut sedes congrua Ministro construatur, in qua Divinas preces recitet: atque hæc omnia Parochianorum sumptibus perficiantur,

83. *Pulpita idonea in Ecclesiis paranda.*

Ecclesiarum Oeconomi, & Inquisitores in suis respectivè Ecclesiis Pulpitum conveniens & decorum communibus parochianorum impensis fieri providebunt, quod in Ecclesiæ loco idoneo pro arbitratu Ordinarii (si quid ambigi de eo contigerit) constituetur, in Divini verbi prædicationem decenter ibidem asservandum.

84. *Cistæ ad eleemosynarum custodiam in Ecclesiis comparanda.*

Ecclesiarum Oeconomi, ac Inquisitores infra tres menses post harum Constitutionum promulgationem sumptibus Parochianorum comparabunt, nisi forsan jam comparatam habeant (cistam validam & firmam cum fissura in suprema parte ejusdem & tribus clavibus, quarum una à Rectore, Vicario, vel Curato, reliquæ duæ ab Oeconomis pro tempore existentibus separatim custodientur. Quæ cistæ disponetur in locum maximè opportunum, ad Parochianorum eleemosynas pro pauperibus ejusdem Ecclesiæ excipiendas. Quinetiam Rectores, Vicarii & Curati non cessabunt

Parochi-

Parochianos suos invitare, hortari, & jugiter incitare, tum verò præcipuè cum testamenta sua consiciunt, ut huic cistæ pro ipsorum facultatibus largiantur; eisdem insinuando, quod cum hætenus multas opes ( præter Dei mandatum) in supersticiosos usus studiosè impenderint, multo propensiores esse debeant (hoc præsertim tempore) ad egenos, & pauperes sublevandos; cum non ignorent, misericordiam in pauperes sacrificium Deo gratum & acceptum esse, & quicquid in eorum subsidium & levamen datur, Christo dari, Christumque ejusmodi dona in eam partem accipere, ut illa sit benignè remuneraturus. Quas elemosynas & pias populi largitiones per singulos annos, vel tres menses, aut sæpius (pro causarum vel temporum conditione) custodes clavium, præsentè maxima Parochianorum parte, vel sex illorum præcipuis, de cistâ proferent, ut inter vicinos suos maximè indigentes verè & fideliter possint distribui.

### 85. *Ecclesiæ factæ tectæ conservandæ.*

**E**ccliesiarum Oeconomi, & Inquisitores diligenter prospicient, ut Ecclesiæ suæ probè & congruè reparentur, & sic perpetuò custodiantur; ut fenestræ benè vitratæ ac pavimenta plana & æquabilia existant, adeoque omnia honestè, & decore in eisdem serventur, absq; pulvere, aut ullo situs aut sordium genere, quod ingratum, aut indecorum esse possit, prout domo Dei imprimis convenit, & in Homilia quadam hujus argumenti præcipitur. Pari diligentia providebunt, ut cœmeteria debite reparata, munita, & septa custodiantur sive muris, sive vaceris, sive palis (pro loci consuetudine) eorum impensis, ad quos jure pertinebit. Imprimis verò curabunt, ut in omnibus populi ad rem Divinam conventibus pax & quies religiosè conserventur, omnesq; quotquot excommunicationis vinculo publicè & notoriè sunt innodati, ab Ecclesiæ liminibus arceantur.

### 86. *Ecclesiæ de tertio in tertium annum perlustrandæ, & earum defectus Regiis Commissariis intimandi*

**O**mnis Decanus, Decanus & Capitulū, Archidiaconus, aut alius quilibet, cui visitationes Ecclesiasticas obeundi jus & potestas ex compositione, lege aut præscriptione competit, unoquoq; triennio Ecclesias omnes suæ jurisdictioni subjectas semel perlustrabit, vel saltem perlustrari faciet; & singulis annis infra eundem terminū Regiis Commissariis pro causis Ecclesiasticis subinde denunciabit, quos defectus reparatione indigentes in dictis Ecclesiis, aut earum aliquâ compererint, appositis eorum nominibus & cognominibus, qui in singulis sint culpabiles. Qua informatione accepta, prædictos Commissarios rogamus, ut ejusmodi personas coram se citatas, talis cujusq; Ordinarii, qui informationes præfatas fecerit, justis & legitimis decretis parere compellant.

87 *Terrarum & peculiorum ad Ecclesias spectantium inventaria conficienda, & in Episcoporum archivis asservanda.*

**A**rchiepiscopus, & Episcopi omnes in sua quisque Diocesi (quantum in ipsis erit) efficient, ut justum Inventarium, sive Terrarium omnium Glebarum (quas vocant) fundorum, pratorum, hortorum, pomariorum, adium, peculiorum, utensilium, tenementorum, & portionum; decimarum, extra suas Parochias positarum, quæ ad Rectoriam, Vicariam, vel Ruralem quamlibet Præbendam noscuntur spectare, per singulas Parochias ex inspectione proborum hominum per Episcopum designandorum (quorum Minister unus erit) in scriptis redigatur, ac in suis Archivis ad perpetuam rei memoriam asservetur.

88. *Ecclesiarum religio prophanis usibus non polluenda.*

**E**ccliesiarum Oeconomi, & Inquisitores, vel Assistentes nequaquam patientur ludos scenicos, convivia, epulas, cœnas solennes, invitationes publicas, symposia, Curias sæculares, Visus Franci Plegii, Juratos Laicos, Lustrationes militum, vel prophanum ullum usum sive ritum in Ecclesiis, capellis aut cœmeteriis suis fieri, aut celebrari; neque etiam campanas superstitione pulsari in illis Festivitatibus, aut earum Vigiliis, quæ in libro publicæ Liturgiæ sunt antiquatæ vel alio quovis tempore, nisi ex causa idonea tam per ipsos, quam per Ministrum approbata.

De Ecclesiarum Oeconomis, & Inquisitoribus,  
sive Assistentibus.

89. *Oeconomorum electio, & rerum Ecclesiasticarum procuratio.*

**O**mnes Ecclesiarum Oeconomi, sive Inquisitores Parochianorum & Ministri sui unito consensu (siquidem id fieri possit) eligentur. Qui si in tali electione dissenserint, tum Ministro licebit unum eligere, Parochianis alterum; nec quisquam pro Oeconomo habendus erit, nisi quem ejusmodi consensus sive conjunctus, sive divisus elegerit: neque iidem etiam in officio suo ultra annum, nisi de integro ad modum prædictum electi permanebunt. Omnesque Oeconomi ad dicti anni terminum vel saltem infra ejusdem termini mensem unum pecuniæ

tum acceptæ tum expensæ sive in reparationes sive in alios quoscunq; Ecclesiæ usus veram & particularem rationem Ministro & Parochianis reddent: quinetiam Officio suo abeuntis Parochianis cedent quicquid pecuniæ, aut alterius rei cuiuscunq; ad Ecclesiam sive Parochiam jure pertinentis in ipsorum manibus residuum supererit, ut per eos in succedentium Oeconomorum custodiam per billam indentatam transferatur.

90. *Inquisitorum sive Assistentium electio, eorumque cum Oeconomis officii communitas.*

**E**ccliesiarum omnium Oeconomi, sive Inquisitores, adhibitis in singulis Parochiis duobus, tribus, aut etiam pluribus discretis hominibus, qui per Ministrum, & Oeconomos (siquidem inter eos convenire poterit, alias per loci Ordinarium) pro Assistentibus elegerentur, sedulo invigilabunt, ut Parochiani omnes Ecclesias suas diebus Dominicis & Festivis debite frequentent, atq; in iisdem per integrum tempus rei sacræ perdurent: quo item tempore neminem in Ecclesia ejusdemve porticu aut cœmeterio deambulare, vel otiosi, aut garrire patientur: Siquos autem compererint remissius aut negligentius Ecclesiam adire (nulla magna aut ardua absentiarum causa constante) eosdem serio admonebunt, & (nisi debite admoniti se emendaverint) ad loci Ordinarium deferent. Horum autem Oeconomorum, & Inquisitorum vel Assistentium annuam electionem in Paschali hebdomade celebrandam decernimus.

De Ostiariis sive Clericis Parochialibus.

91. *Clericos Parochiales eligendi juxta Ministro cedit.*

**N**ellus in Parochialis Clerici (quem vocant) locum vacantem infra civitatem Londinensem vel alibi infra Provinciam Cantuariensem eligetur, nisi per Rectorem aut Vicarium, vel defectu Rectoris aut Vicarii, per ejusdem Ecclesiæ Ministrum pro tempore existentem: quam electionem dictus Rector, Vicarius, aut Minister subsequente die Dominico tempore Divinorum Parochianis suis denunciabit. Omnis autem ejusmodi Clericus Parochialis annos ad minus viginti natus erit, & de vita probabili, ac idonea legendi, scribendi, & cantandi (quoad ejus fieri potest) scientia dicto eligenti cognitus. Iidemq; Clerici taliter electi stipendia sua antiquitus consuecta, absq; dolo aut diminutione, vel ab Oeconomis



mis (ad tempora hæcenus usitata) vel ex propria collectione percipient, juxta Parochiæ cujusque ritum, ac consuetudinem maximè inveteratam.

## De Curiis Ecclesiasticis, ad Archiepiscopi jurisdictionem spectantibus.

92. *Testamentorum probatio, justâ Bonorum Notabilium summâ constante, Prærogativarum Curia duntaxat competit.*



Um multi hæcenus per Apparitores Curiarum tum inferiorum, tum Prærogativæ Archiepiscopalis graviter distracti, & variè vocati & compulsi fuerint, super probatione testamentorum, & Administrationis bonorum in causa intestati petitione, variisque inde laboribus, molestiis, & expensis superflue gravati fuerint, & fatigati: statuimus & ordinamus, ut omnis Cancellarius, Commissarius, Officialis, aut alius quicumque jurisdictionem Ecclesiasticam exercens, singulos ad Curiam suam super testamenti Probatione vel Administrationis bonorum negotio citatos, aut etiam ultro advenientes primò & ante omnia juramento oneret, num sciant, vel speciali aliqua causa permoti firmiter credant, defunctum (de cujus testamento, vel bonis agitur) bona aliqua, aut debita, idonea in aliâ quavis Diocesi vel Diocesibus, aut in peculiari alia jurisdictione infra eandem Provinciam sitâ, quàm in qua obiit, usque ad valorem quinque librarum, tempore vitæ & mortis suæ habuisse. Et si talis citatus, vel sponte accedens super juramento suo affirmaverit, se scire, vel (ut præfertur) firmiter credere, quòd ejusmodi defunctus bona, vel idonea debita in aliâ aliquâ Diocesi, vel Diocesibus, vel in peculiari alia jurisdictione infra eandem Provinciam, ad valorem prædictum habuerit, eademque particulariter expresserit, ac declaraverit, tum statim eum dimittet, nec vel testamentum talis defuncti probare, vel Administrationem bonorum sic ab intestato decedentis concedere, neque alias expensas, quàm pro citatione debitas, vel etiam pro aliis processibus contra eundem super ipsius ulteriore forsitan contumacia adhibitis, ab eo exigere præsumet, sed hoc negotium ad Prærogativam Archiepiscopalem ejusdem Provinciæ spectare, apertè, desertèque profitebitur; quinetiam partem ipsam monebit, & hortabitur, ut apud Judicem dictæ Prærogativæ testamentum illud probet, vel administrationem talium bonorum petat, & coram ipso ejusmodi Probationem



sive Administrationem, sigillo Curiae Prærogativarum munitam, infra quadraginta dies continuos exhibeat. Quod si quis Cancellarius, Commissarius, Officialis vel alius Ecclesiasticam jurisdictionem exercens, vel eorum Registrarius aliquis contrà fecerit; ab executione Officii sui ipso facto suspensum se noverit, nullatenus absolvendum, donec omnes pecuniarum summas, contra tenorem præmissorum per dictam partem expensas, eidem restituerit; talisque sive testamenti Probatio sive Administrationis concessio quæcunque ipso jure pro nulla habeatur Registrarius etiam cujusque Judicis inferioris Apparitorem Curiae Prærogativæ (semel duntaxat singulis mensibus ad se venientem) sine omni difficultate certiorum reddet, quos Executores vel Administrationem petentes Judex suus infra mensem proximè tum præcedentem (ob incompetentiam suam in hac parte jurisdictionis) ad Curiam Prærogativæ dimiserit; idque sub pœna mensuræ suspensionis ab exercitio Officii, pro singulis ejusmodi delictis. Provisio semper, quod præsens Constitutio, vel aliquid in eadem contentum, compositioni ulli, quæ inter Archiepiscopum, & Episcopum quemvis, vel alium Ordinarium intercesserit, nequaquam præjudicabit: nec etiam Judici cuivis inferiori, qui ullam testamenti Probationem, vel bonorum Administrationem alicui tam ex dicta inferiore Curia, quam ex Curia Prærogativæ sponte & consulto eandem petenti concesserit. Provisio itidem, quod si quem in itinere mori contingat, bona illa, quæ tunc temporis penes se habuerit, testamentum ipsius vel bonorum Administrationem Curiae Prærogativarum nequaquam subijcient.

**93. Testamentorum probatio, justà Bonorum Notabilium summam non comparente, Ordinariis vindicatur.**

**S**tatuimus insuper & ordinamus, nequis Judex Prærogativæ Archiepiscopalis ad præmissorum aliquod quemlibet ex Officio citet, aut citari faciat, nisi eidem prius constiterit, defunctum tempore vitæ & mortis suæ bona vel catalla in aliqua alia Diocesi vel Diocesium, vel etiam peculiari jurisdictione, infra eandem provinciam sita, quam in qua fato cessit, ad summam quinque librarum ad minus habuisse. Nam qui minorem aliquam summam hoc casu habet, eundem *Bona Notabilia* non habere per præsentem decernimus, & declaramus. Provisio, quod hæc clausula, in hac, & in præcedente Constitutione expressa, ad illas Dioceses nullatenus extendatur, in quibus ex compositione vel consuetudine *Bona Notabilia* majore summa definiuntur. Quod si quis Judex Prærogativæ, aut ejus Deputatus, vel eorundem Registrarius, aut Apparitor aliquem secus, quam ut præmissum est, citaverit, aut citari vel moneri ad Curiam suam fecerit,

fecerit, eundem expensas parti sic citatæ vel monitæ refundere volumus, & acta ejusdem ipso jure vacua & pro nullis habenda pronunciamus. Quas expensas si vel Judex, vel Registrarius vel Apparitor taliter rependere detrectaverit, ab executione officii sui, donec illud præstiterit, suspendetur.

94. *In Curias de Arcubus, & Audientia extra proprium territorium (nisi consentiente Episcopo Diœcesano) nemo citandus.*

**N**Equè Decanus de Arcubus, neque Officialis Consistorii Archiepiscopalis, neque Judex Audientiæ posthac nomine vel suo, vel Archiepiscopi Cantuariensis sive ex officio sive ad instantiam partis originaliter citabit, monebit, aut quoquo modo compellet, vel citari, moneri, aut compelli faciet aliquem, qui particularem dicti Archiepiscopi Diœcesin, vel peculiare ejusdem jurisdictiones non inhabitat, ad comparandum coram ipsis vel ipsorum aliquo, super causâ vel re quacunquè ad cognitionem Ecclesiasticam pertinente, absque Diœcesani sui licentia priùs Impetrata (extra casus speciales in Statuto Anno 23. Henr. 8. cap. 9. disertè exemptos, & reservatos.) Quod si quis dictorum Judicum contra fecerit, is pro singulis ejusmodi delictis ab Officii sui exercitio per tres menses suspendetur.

95. *Duplices Querelæ, nisi justî gravaminis factâ fide, in Curia Archiepiscopi non concedendæ.*

**T**Ametsi pristinæ Constitutiones Ecclesiæ Anglicanæ duorum mensium tempus Episcopis indulerint, infra quod de sufficientia & qualitate cujusque Ministri, qui ipsi præsentatus esset, in Beneficium aliquod instituendus, inquirere & plenius informari posset: nos tamen, quibusdam incommodis occurrere volentes, spatium illud bimestre ad terminum viginti & octo dierum per præsentés contrahimus, & abbreviamus. Cujus contractionis intuitu, statuimus & ordinamus, ut nulla *Duplex Querela* ex Curia ulla Archiepiscopi ad instantiam Ministri cujuscunque concedatur, nisi priùs jurejurando fidem fecerit, quòd præfatus terminus viginti & octo dierum ad minùs effluerit, ex quo dictam sui ipsius præsentationem Episcopo exhibuerit, & Episcopus se taliter præsentatum instituere recusaverit, vel nisi cautionem fideiussoriam sufficientem interposuerit, se assertionem illam veram esse legitimè probaturum: sub penâ suspensionis semestris ab Officii sui exercitio singulis talem actionem sive Duplicem Querelam concedentibus, per Archiepiscopum toties quoties denunciandâ;

ac etiam nullitatis ad omnem juris effectum cujusque Duplicis Querelæ sic indebitè procuratæ. Provisio semper, quòd infra prædictum tempus viginti & octo dierum Episcopus alium nullatenus instituet, in præjudicium partis ita præsentatæ, idque sub poena nullitatis.

96. *Inhibitiones in causis instantiæ absque advocati subscriptione non concedendæ.*

UT Episcoporum jurisdictiones illæ (quantum fieri potest) conserventur, ac ut hujus regni subditis melius consulatur, ne frivolis aut injustis litibus de cætero fatigentur; ordinatum & provisum est, quod nulla deinceps Inhibitio, ex quacunque Curia Archiepiscopi Cantuariensis ad instantiam partis emanabit, sine subscriptione Advocati ibidem exercentis, id quod gratis & absque feodo aut salario ab eodem fiet; nisi fortè is qui causam prosequutus fuerit, pro ipsius in eadem consilio, aliquid ei ultrò erogaverit. Pari ratione decretum sit, ne ad instantiam alicujus partis ulla emanet Inhibitio ab Episcopo, aut ejus Cancellario contra Archidiaconum, vel quemvis alium Ecclesiastica jurisdictione utentem, absque Advocati (ut præfertur) subscriptione. Quòd si forsitan in Curia alicujus Episcopi nullus extiterit Advocatus, tunc subscriptio Procuratoris ibidem exercentis sufficiet.

97. *Inhibitiones in causis correctionis, nisi gravamine Judici prius cognito, non concedendæ.*

Statutum insuper & decretum sit, ut nulla deinceps Inhibitio concedatur, per occasionem alicujus decreti Interlocutorii, aut in quacunque causa correctionis, nisi sub forma præcedente: & ulterius quòd ante emanationem istiusmodi Inhibitionis ipsa Appellatio, aut verum ejusdem exemplar (juramento super eisdem veritate præstito) Judici aut ejus legitimo Deputato exhibeatur, unde & de qualitate delicti, & causâ gravaminis Judici prædicto ante Inhibitionem emissam summatim possit constare. Porro quilibet Appellans aut ejus legitimus Procurator ante Inhibitionem in causa correctionis obtentam, Judici aut suo Deputato ostendet verum transcriptum sive copiam Actorum, unde se gravatum queritur, & à quibus Appellat; aut juramentum suscipiet, se diligentiam loco & tempore opportunis præstitisse pro eisdem comparandis, nec potuisse tamen à Registrario in partibus aut ejus Deputatis, oblato salario, eadem adipisci. Siquis verò Judex, aut Registrarius Inhibitionem quamlibet (sic ut præfertur) contra formam prædictam sigillari procuraverit, aut permiserit, ab executione Officii sui per tres menses suspendatur;

datur; fin verò Procurator aliquis, aut quivis, alius de ipsius mandato contra tenorem præmissorum in aliquo deliquerit (Inhibitionem sive conficiendo, sive emittendo, præmissis non observatis) ab exercitio muneris sui prædicti per annum integrum, sine spe veniæ aut restitutionis, amoveatur.

§8. *Inhibitiones schismaticis, nisi subscribentibus, non concedenda.*

Quoniam Legis auxilium frustra implorat, qui in legem committit; cautum sit, & provisum, ut sicubi Judex Ecclesiasticus adversus refractarios, factiosos, ac cæremoniarum contemptores, ob non servatos Ecclesiæ Anglicanæ ritus, vel ob Precum publicarum contemptum, judicialiter processerit, nullus Judex *ad quem* eorum Appellationes admit-  
tar, nisi pars Appellans (Appellationis protocollo dicto Judici per ipsum exhibito) in propria persona receperit, se omnes Ecclesiæ Anglicanæ ritus ac cæremonias, & formam publicæ Liturgiæ præscriptam bona fide observaturum, ac etiam nisi tribus articulis superius à nobis specificatis subscripserit.

§9. *Intra gradus prohibitos matrimonium contractum, ipso jure nullum.*

Nemo matrimonium contrahet intra gradus Divino jure prohibitos, ac expressos in tabula quadam ex auctoritate publica Anno Domini 1563 edita; omniaque matrimonia taliter contracta, incesta & illegitima judicabuntur, & proinde (ut ab initio vacua, sive nulla) dissolventur, partesque ita conjunctæ per juris processum separabuntur. Tabulam autem prædictam in singulis Ecclesiis (Parochianorum sumptibus) publicè proponi, atque affigi volumus.

100 *Minores 21. annis absque parentum consensu matrimonium contrahere prohibiti.*

Nullis liberis (qui vicesimum primum ætatis suæ annum nondum compleverint) absque consensu parentum, aut (defunctis parentibus) tutorum sive gubernatorum suorum, conjugia sive sponsalia licebit contrahere.

**101. Facultates pro Bannis matrimonialibus omittendis per quos, & quibus sint concedenda.**

**N**ulla in posterum Facultas sive indulgentia, pro matrimonio absque trina Bannorum denunciatione (juxta Librum publicæ Liturgiæ) inter quoslibet celebrando, per quamvis personam jurisdictionem Ecclesiasticam exercentem, vel privilegia ulla Ecclesiæ suæ nomine sibi vendicantem, nisi tantum per eos, qui Episcopalem auctoritatem obtinent, vel per Commissarium ad Facultates, vel sedē plenā per Archiepiscopi, & Episcoporum Vicarios Generales, aut sedē vacante per Custodes spiritualitatis, vel Ordinarios Episcopalem jurisdictionem de jure exercentes, & non per alios concedetur; idque duntaxat illustribus, ac claræ conditionis hominibus, suæ respectivè jurisdictioni subditis, interpositā etiam idoneā & sufficienti cautione.

**102. In facultatibus pro Bannorum omissione concedendis cautio interponenda, & sub quibus conditionibus.**

**D**icta cautio conditiones hasce complectetur, Primò quòd tempore ejusdem dispensationis concedendæ nullum existit impedimentum ratione præcontractus, consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibitz, quòd dicto matrimonio occurrere, aut obstare possit. Secundò quòd nulla controversia, lis, seu querela mota sit vel pendeat in aliqua Curia coram ullo Judice Ecclesiastico super aliquo contractu vel matrimonio alterutrius dictarum partium cum alia quavis persona. Tertiò quòd parentum (modò sint in vivis) vel aliàs tutorum sive gubernatorum suorum expressum consensum hac in parte obtinuerunt. Postremò quòd dictum matrimonium in Ecclesia Parochiali, vel Capella, ubi contrahentium alter commoratur, & non aliàs, idque publicè in facie Ecclesiæ inter horas octavam & duodecimam curabunt solennizari.

**103. Eadem conditiones ob majorem cautelam jurejurando suffultæ.**

**U**T omnis deinceps fraus & dolus in obtinendis ejusmodi facultatibus evitetur; statuimus insuper & ordinamus, quòd ante obtentam facultatem pro matrimonio absque Bannis celebrando, Judici constabit de expresso consensu parentum, vel parentis (eorum altero defuncto) aut

tutorum

tutorum vel tutoris, per juramentum duorum fide dignorum testium, quorum unus vel Judici ipsi, vel alii cuiuspiam bonæ estimacionis tum præfenti ac eidem etiam Judici cognito, pro tali innotescet. Et ulterius ut alter contrahentium juramentum subeat, se credere, nullum legitimum impedimentum ratione præcontractus, consanguinitatis, affinitatis, vel alterius causæ cujuscumque de jure prohibita ob stare, nullamq; litem aut controversiam in foro aliquo Ecclesiastico moram esse, quo minus dictum matrimonium, juxta tenorem ejusdem facultatis, ad effectum procedat.

104. *Parentum consensus viduis contrahentibus remissus.*

Quod si uterque contrahentium in viduitate constitutus pro Bannis omit- tendis dispensationem petierit, tunc clausulam prædictam, per quam parentum consensus requiritur, licebit prætermitti; ita tamen ut Parochiæ, in quibus utraque pars commoratur, in dispensatione exprimantur, atq; illa Parochia nominatim designetur, in qua ejusmodi matrimonium sit postea celebrandum. Siquis verò Commissarius ad Facultates, Vic. Generalis, aut dictorum Ordinariorum aliquis in præmissis, aut quolibet præmissorum deliquerit, is pro singulis ejusmodi delictis ab executione Officii sui per spatium semestris submoveatur, & licentia sive indulgentia hujusmodi viribus vacua, & pro nulla ad omnem juris effectum habebitur, ac si omnino non fuisset concessa; partesque ejusdem virtute in Matrimonio conjunctæ pœnis illis subjacebunt, quæ in nuptias clandestinas sunt constitutæ.

105. *Pro conjugio dirimendo nuda partium confessio non audienda.*

Quoniam Matrimoniales causæ inter gravioresemper habitæ fuerint, & propterea majorem cautelam desiderent, siquando in judiciis veniant discipandæ; præsertim cum Matrimonium in Ecclesia debite solemnizatum, quovis nomine separari, vel nullum pronunciari postulatur: strictè mandamus & præcipimus, ut in omnibus divortiorum & nullitatis matrimonii processibus circumspectè & deliberatè procedatur, ac quantum fieri poterit, rei veritas testium depositionibus aliisque probationibus legitimis erigatur, nec soli extrajudiciali, aut judiciali & juratæ partium confessioni fides habeatur.



106. *Sententiæ divortii & separationis non nisi pro tribunali ferendæ.*

**N**ullæ in posterum Sententiæ vel separationis à thoro & mensa, vel nullitatis Matrimonii prætensi ferantur, nisi publicè, ac pro tribunali, & de scientia ac consensu vel Archiepiscopi infra Provinciam suam, vel Episcopi infra propriam Diocesim, Decani de Arcubus, Judicis Audientię Cantuariensis, aut Vicariorum Generalium, aliorumve Officialium Principalium, vel sede vacante Custodum spiritualitatis, aut aliorum Ordinariorum, quibus de jure competit, in suis respectivè jurisdictionibus, ac Curii, atque inter suæ jurisdictionis subditos tantum.

107. *Separatis, eorum altero superstitute, nova copula interdicta.*

**I**N Sententiis, quando ad separationem thori & mensa tantum interponuntur, monitio, & prohibitio in ipso contextu Sententiæ latæ fiet, ut à partibus ab invicem dissociatis castè vivatur, nec ad alias nuptias, alterutrâ vivente, convoletur. Deniq; quò postremum illud firmius observetur, Sententia separationis non antè pronunciabitur, quam qui eam postulabunt, idoneam cautionem interposuerint, se contra dictam monitionem & prohibitionem nihil commissuros.

108. *Sanctio in Judices contra præmissa delinquentes.*

**Q**uòd si quis Judex Sententiam separationis, seu Divortii tulerit, & præmissa omnia non præstiterit, per annum integrum ab executione Officij sui per Archiepiscopum, vel Episcopum Diocesenum suspendetur. Et sententia separationis, contra formam prædictam lata, pro nulla ad omnem juris effectum habebitur, ac si omnino lata non fuisset.

De Curiis Ecclesiasticis ad Episcopos, & Archidiaconos spectantibus.

109. *Peccata & scandala notoria in Curiis Ecclesiasticis denuncianda.*

**S**Iqui per manifestum adulterium, stuprum, incestum, ebrietatem, jurandi consuetudinem, lenocinium, scenerationem, vel aliam quamcunque vitæ turpitudinem aut nequitiam fratres suos offenderit; Ecclesiarum Oeconomi, & Inquisitores, sive Assistentes in proximis præsentationibus suis ad Ordinarios omnium & singulorum ejusmodi delinquentium nomina fideliter deferent, ut legum severitate pro meritis possint castigari. Tales autem notorii delinquentes ad sacram Cœnam, donec mores in melius commutârint, nequam admittentur.

110. *Schismatici in Curiis detegendi.*

**S**I Oeconomi Ecclesiarum, & Inquisitores sive Assistentes de aliquo infra suam Parochiam vel alibi resciverint, qui vel verbo Dei legendo, aut syncerè prædicando, vel Constitutionum præsentium executioni obstare conabor, vel etiam usurpatæ ulli & extraneæ potestati, hujus regni legibus jamdiu meritò repudiata; atq; abolita, favebit atq; adhærebit; vel dogma aliquod Papisticum ac erroneum astruet, aut tuebitur; dicti Oeconomi, & Inquisitores sive Assistentes Episcopo Diocesano, vel loci Ordinario eundem detegent, & indicabunt, ut pœnis & censuris per Ecclesiasticas functiones irrogatis coerceatur.

111. *Precum Divinarum perturbatores in Curiis detegendi.*

**I**N omnibus Episcoporum & Archidiaconorum visitationibus, Oeconomi, & Inquisitores sive Assistentes eorum omnium nomina verè & personaliter præsentabunt, qui incivilter aut immodestè in Ecclesia se gesserint, vel intempestivâ campanarum pulsatione, obambulatione, garritu, aut alio quovis strepitu Concionatorem, vel Ministrum interpellaverint.

112. *Puberes in festo Paschatis non Communicantes in Curis detegendi.*

**E**ccliesiarum Parochialium, & Capellarum Ministri, Oeconomi, Inquisitores five Assistentes quolibet anno infra quadraginta dies post festum Paschatis Episcopo, vel Cancellario suo exhibebunt nomina & cognomina omnium utriusque sexus de sua Parochia, qui majores sedecim annis ad sacro-sanctam Communionem Paschate tum precedente non accesserint.

113. *Peccata notoria Ministris jus est denunciare, privatim confessa retegere, nefas.*

**Q**uoniam sæpenumero contingit, Ecclesie Oeconomos, & Inquisitores five Assistentes aliosq; è Laicis, quibus id officii munerisque incumbit, ut per admonitiones, reprehensiones, & delationes ad Ordinarios peccatum & impietatem coerceant, partim præ timore potentiorum, partim præ incuria, in hoc officio præstando remissiores esse quam par est, si horum temporum licentiam consideremus: statuimus & ordinamus, ut licitum deinceps sit singulis Rectoribus ac Vicariis, aut (ipsis legitime absentibus) eorum Curatis, & substitutis, cum Ecclesie Oeconomis & Assistentibus, reliquisque supra nominatis, in criminibus ad tempora inferius præstituta detegendis, operas suas conjungere; siquidem dicti Oeconomi & Assistentes crimina & culpas enormes in suis Parochiis notorias deferre voluerint. Quod si ij facere detrectaverint, tum licebit singulis Rectoribus & Vicariis, aut (illis ut supra absentibus) eorum Curatis ac substitutis, omnia ejusmodi crimina, de quibus dicti Officiarii habent inquirere, aut alia, quæcumq; ipsi (utpote quibus præcipua cura peccati infra suas Parochias coercendi incumbit) corrigenda videbuntur, temporibus constitutis, vel aliis, ubi commodum judicaverint, ad Ordinarios suos deferre & præsentare. Provisò semper, quod si quis peccata sua occultiora alicui Ministro privatim confiteatur (conscientiam suam exonerando, quò ab illo spirituales consolationem, & levamen percipiat) eum hac nostra Constitutione nullatenus teneri volumus; quin potius strictè illi præcipimus, ne ejusmodi aliquod crimen aut delictum fidei ac taciturnitati suæ taliter commissum cuivis personæ aliquando retegat, nisi sit ex eo genere criminum, quorum occultatio ex legibus hujus regni sit capitalis: qui contra fecerit, eo ipso irregularis esto.

114. *Recusantes per Ministros in Curiis detegendi.*

**R**ectores, Vicarii, vel Curati omnes quolibet anno sollicitè inquirent, quot Papistici Recusantes viri, mulieres, vel pueri ultra tredecim annos nati, quot etiam Papistica religioni tectius addicti (qui licet in Ecclesia se præsentent, Sacramenti tamen participes fieri recusant) infra suas respective Parochias commorentur, sive ut hospites, sive ut inquilini; eorumque omnium nomina vera (siquidem ea poterunt exquirere) vel alias, quæ pro tempore usurpant (debitâ semper inter absolute & ex parte Recusantes distinctione servatâ) in scriptum referent, eademque, quatenus nôrunt, creduntque sic distincta, & sua manu descripta ante festum Nativitatis Ordinarii suis fideliter exhibebunt, idque sub pœna suspensionis per eosdem Ordinarios infligenda; atque sic deinceps singulis annis sequentibus, sub simili pœna ante festum S. Ioannis Baptistæ. Insuper tenebuntur omnes Ordinarii, Cancellarii, Commissarii, Archidiaconi, Officiales, ceterique Ecclesiastica jurisdictione fungentes, quibus supra-dictæ detectiones exhibitæ fuerint, easdem infra mensem unum, postquam illas receperint, Episcopo suo respective tradere, sub pœna suspensionis semestris ab omni munere sui executione, per Episcopum (quoties hac in parte defecerint) irrogandâ: qui & ipse easdem infra sex septimanas Archiepiscopo curabit offerri, per eundem infra alias sex septimanas, postquam ipse receperit, Regiæ Majestati præsentandas.

115. *Ne Ministris aut Oeconomis fraudi sit criminorum detectio.*

**Q**uam ad correctionem criminum & hominum criminorum Ecclesiarum Oeconomi, inquisitores, sive Assistentes, aliique id genus Officarii Ecclesiastici jurejurando obstringantur, (quemadmodum & Ministri nostra monitione tenentur) tam ipsa crimina & culpas à dictis criminosis perpe-  
tratas, quâ etiam publicam famam de iisdem sparsam & disseminatam de-  
ferre, & præsentare; unde sæpe odium illis, & invidia, quandoque etiam mole-  
stia per dictos fontes eorumve amicos conflatur: monemus &  
hortamur omnes Judices tam Ecclesiasticos, quàm sæculares, quatenus  
tremendum summi Judicis tribunal respiciunt, & reverentur, ne admit-  
tant in suis Curiis ullam querelam, actionem, litis intimationem aut  
prosecutionem contra ullos Ecclesiarum Oeconomos, aut Inquisitores,  
sive Assistentes, aliosve Officiarios Ecclesiasticos, qui ejusmodi  
detectiones exhibuerint, nec contra Ministrum aliquem, quamcunque  
demum

demum personam vel culpam detulerit; quum omnes ejusmodi delationes ad impietatis audaciam cohibendam spectent, quumq; tam ex regulis charitatis, quàm recti regiminis præsumendum sit, eos quicquid hac in re fecerint, non odii aut malevolentiae causa, sed fidei suæ liberandæ conscientia fecisse.

**116. Oeconomi ad binas tantum detegendi vices annuatim tenentur.**

**N**ullius Parochiæ Oeconomi, vel Inquisitores, sive Assistentes accusaciones, aut detecciones suas cogentur Judici cuiuspiam Ecclesiastico præsentare sæpius, quàm singulis annis semel, in iis utiq; locis, ubi non consueverunt pluriès exhiberi, aut bis in Diocesi vel loco quocunq; (nisi in Episcopivisitatione.) Pro quibus Parochiæ cuiusque præsentationibus Registrarius cuiuslibet Curia, in qua exhibendæ sunt, supra quatuor denarios in uno anno non recipiet, sub pœna menstruæ suspensionis à muneris sui exercitio pro singulis ejusmodi delictis. Proviso semper liberum fore cuique Ministro, Oeconomi, & Assistentibus, quoties & quando videbitur (pro causarum conditione) delinquentes deferre & accusare, similiterq; cuivis piè affecto, vel etiam Judici cuiuslibet Ecclesiastico, super notitiâ sibi factâ de enormi aliquo crimine infra suam jurisdictionem perpetrato, Ministrum, Oeconomos, aut Assistentes licebit admonere, quatenus gloriam Dei respiciunt, & correctionem peccati, ut tale crimen publicè detegant, (dum tamen justam ejus detegendi causam invenerint) ut ista ratione maturè puniri ac corrigi possit. Proviso etiam, ut pro spontaneis hisce præsentationibus nullum feodum aut salarium sub pœna prædicta recipiatur.

**117. Oeconomi, binis detegendi vicibus debitè persuncti, non sunt de reliquo in Curiam vocandi.**

**N**ullus Ecclesiæ Oconomus, aut Inquisitor, sive Assistentis ad comparandum coram Ecclesiastico Iudice quocunque extra tempus vel tempora præstituta citabitur, quòd delictum aliquod in sua parochia commissum, & Ecclesiasticis censuris obnoxium aliis temporibus deferre recusaverit; neque eorum quilibet post detecciones suas statim temporibus exhibitas, earum occasione deinceps in jus trahetur, nisi ex certis & manifestis indiciis constiterit, eum volentem & scientem omisisse detectionem notoriâ alicujus criminis aut criminum, quæ vel commissâ fuisse noverit, vel

igno-

ignorare saltem non potuerit, publicâ famâ eadem laborare : vel nisi forte iusta causa emerferit, eosdem pro detectionum priorum explanatione in Curiam compellendi : quo casu (voluntariâ scilicet omissionis) Ordinarii contra eosdem taliter procedent, quemadmodum in causis spontanei perjurii in Curiis Ecclesiasticis commissi, hætenus lege cautum & provisum est.

*118. Anni superioris Oeconomi detectiones suas tenentur exhibere, priusquam recens electi munus suum adeant.*

**O**Economi, & Inquisitores, vel Assistentes non prius Officio suo soluti deinceps intelligentur, quàm ipsorum successores iuramentum suum susceperint, id quod primâ post festum Paschatis septimanâ, vel aliâ statim sequente (pro arbitrio Ordinarii) fieri volumus: Quod tempus dicto iuramento assignatum, alterum semper erit ex duobus illis annis cujusque temporibus, in quibus omnium Parochiarum Ministri, Oeconomi, & assistentes suis respectivè Ordinariis exhibebunt illorum criminum detectiones, quæ citra proximâs præsentationes in suis Parochiis admissa esse compererint. Quod officium prædicti Oeconomi perficient, antequam recens electi Oeconomi & Assistentes iuramentum suum præstent, neque illis ullatenus permittetur, dictas præteritorum criminum detectiones in novitos hosce rejicere, qui munus suum vix dum ingressi, eorundem ignari esse præsumuntur; sub pena sanctionum, in eos constitutarum, qui conscientias & iuramenta sua ad hunc modum audebunt eludere.

*119. Detectionum schedula fide bona, non perfunctoriè & pro forma conficienda.*

**Q**UO melius illis incommodis occurratur, quæ ex detectionum schedulis sive billis (quas vocant) properè, & festinanter confectis (in ipsis videlicet diebus Visitationum, & Synodorum) hætenus constat evenisse: statutum est & decretum, ut quilibet Cancellarius, Archidiaconus, Commissarius, Officialis, aliique jus dicentes Ecclesiasticum, ad tempus Oeconomorum iuramento præstando consuetum, itemque Archiepiscopus & Episcopi omnes, quoties visitationes suas indicunt, Parochiarum omnium Oeconomis, & Inquisitoribus, sive Assistentibus, aut eorum aliquibus tradant aut tradi curent Libros Articulorum, de quibus eosdem velint detectiones suas anno insequente ad statâ tempora exhibendas instituere: in quo item Libro apponetur forma iuramenti, quo statim ante singulas ejusmodi præsentationes sint onerandi: ut spatio sufficienti dato ad examinandam,



dam, & perpendendam tum juramenti sui qualitatem, tum etiam Articulorum, quibus ipsorum detectiones niti debeant, diliberatè & cum fide easdem domi suæ formare possint, ad conscientias suas, jurisjurandi religione jam obstrictas, (uti probos & pios decet) liberandas.

**120 Nequa Citatio, nisi expressis citandorum nominibus, è Curiis emittatur.**

**N**ullus Episcopus, Cancellarius, Archidiaconus, Officialis aut alius quilibet Judex Ecclesiasticus Citationes ullas generales (quæ vulgò *Quorum nomina* dicuntur) ex Curia sua emanare patietur: nisi partium citandarum nomina per Registrarium, vel ejus deputatum disertè sub eisdem exprimentur; eademque citationes (cum nominibus sic inscriptis) Judicis vel ejus Surrogati subscriptione & sigillo munitæ exeant.

**121. Nequis in pluribus Curiis super eodem crimine cogatur respondere.**

**I**n partibus iis, ubi Episcopus & Archidiaconus sive ex præscriptione sive ex compositione ad diversa unius & ejusdem anni tempora visitationes suas obire consueverunt; ne Majestatis suæ subditi in pluribus Curiis Ecclesiasticis super uno & eodem crimine (non sine gravi ipsorum molestia) postulentur, statuimus & ordinamus ut quilibet Archidiaconus, vel ejus Officialis infra unum mensem, post peractam eo anno visitationem, & præsentationes acceptas, Episcopum vel ejus Cancellarium sub sua manu & sigillo instruat ac informet, de nominibus & delictis eorum omnium, qui in visitatione sua fuerint detecti & præsentati, quò is super ulla causa, aut crimine ad Archidiaconum prius delato aliquem convenire deinceps abtineat. Pari ratione decernimus, ut Cancellarius, infra idem tempus post finitam Episcopi visitationem, & detectiones receptas, eorum fontium nomina & delicta, quos in proxima ipsius visitatione præsentari contigerit, sua subscriptione & sigillo verificata, ad Archidiaconum, vel ejus Officialem (in prædictum finem) transmittat. Quod si dicti Officarii vel se invicem (sicut præfertur) instituere ac informare omiserint, vel post factam ejusmodi informationem, personas aut culpas in aliena visitatione detectas & præsentatas, attigerint, tunc eorum quilibet sic delinquens ab omni jurisdictionis suæ exercitio per Episcopum Diocesenum eatenus suspendetur, donec expensas omnes per hanc molestiam susceptas personæ gravatæ restituerit.

122. *Sententiæ pro Ministris à Beneficio vel Officio removendis, non nisi per Episcopum pronunciandæ.*

Quotiescunque in Curia aliqua Ecclesiastica, ad quemlibet hujus Provinciæ Episcopum spectante, contra Ministrum accusatio instituitur, Cancellarius, Commissarius, Officialis, vel quivis alius Ecclesiasticam jurisdictionem obtinens, (cujus intererit) causam omnem per processum, aliasq; vias & modos adversus eum expediet, ejusq; in non comparendo contumaciam primo suspensionis, eandem vero continuatam excommunicationis poena ulciscetur. Sin autem debitè comparens legitimo juris processui se submiserit, tunc, ubi causæ maturitas Sententiam postularit, si fortè delicti meritum vel deprivationem, vel depositionem à sacris ordinibus ex decreto juris exigat; nullam ejusmodi sententiam per quamlibet personam pronunciari volumus præterquàm per Episcopum, adhibitis ipsius Cancellario, & Decano (si commodè id fieri potest) & aliquot Præbendariis, si prope Ecclesiam Cathedralem dicta Curia teneatur, vel Archidiacono (modo ejus facultas detur) aliisque duobus ad minus gravibus Ministris, ac eisdem Concionatoribus, per Episcopum advocandis, quando Curiam aliis in locis haberi contigerit.

123. *Actus judiciales non nisi publica, & authentica manu expediendi.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet Ecclesiasticam jurisdictionem exercens, actum aliquod judiciale expediet, sive Cententioſæ, sive Voluntariæ Jurisdictionis, nisi adhibito Ordinario ejusdem Curia Registrario, vel ejus legitimo deputato; aut si is vel ii nolint aut nequeant interesse, tùm aliis personis authenticis, quæ eadem acta conscribant aut expediant, sub poena suspensionis ipso facto subeundæ.

124. *Curiarum sigilla, unica.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet jurisdictione utens Ecclesiastica, plura quàm unum duntaxat sigillum citra Episcopi consensum habebit, pro omnibus, quæcunque in ipsius Officium inciderint, sigillandis. Quod quidè sigillum custodietur semper aut penes ipsum, aut penes illius substitutum legitimum, ejus vice jus dicentem, nec non infra ipsius jurisdictionem, vel saltem in urbe aut oppido ejusdem Comitatus principali commorantem. Hoc sigillum

lum titulum ejus Jurisdictionis continebit, quam quisque prædictorum Judicum, aut deputatorum exercet.

### 125. Curiarum sedes opportuna.

**O**Mnes Cancellarii, Commissarii, Archidiaconi, Officiales, ceterique Judices Ecclesiastici Curias suas (de mandato, vel consensu Episcopi Diocesani) in talibus locis instituent, qui ad eos, quos in eisdem comparere oportet, excipiendos idonei, & ad laborem itineris minuendum maximè commodi videbuntur. Similiter etiam Curias suas intra horas competentes inchoabunt, ac dissolvent, ita ut quisque (quantum fieri potest) matuturè & tempestivè domum suam possit repetere.

### 126. Curie inferiores testamenta originalia ad Episcoporum Archiva jubentur transmittere.

**C**um Decani, Archidiaconi, Præbendarii, Rectores, Vicarii, alique Ecclesiastica jurisdictione fungentes, omnium infra suas respectivè jurisdictiones defunctorum testamenta probandi immunitatem sibi vendicent, neque tamen cognitos ullos aut certos habeant Registrarios, vel locum publicum Registorum suorum tutæ custodiæ deputatum: unde sæpius evenit, testamenta, jura, & legata quamplurima per dictorum Judicum mortem, aut mutationem perire ac intercidere, in maximum subditorum præjudicium ac dispendium: statuimus & ordinamus, ut singuli peculiarem ejusmodi jurisdictionem possidentes ac exercentes semel quotannis referant in publicum Archivum Episcopi Diocesani vel Decani & Capituli, infra cujus jurisdictionem peculiares illæ jurisdictiones extiterint, omnia testamenta originalia per ipsos infra peculiares suas jurisdictiones respectivè eo anno probata: vel verum saltem eorundem exemplar per dictum Judicem peculiarem, ejusque Notarium examinatum, subscriptum, & consignatum. Quod si quis Judicum prædictorum in eo deliquerit, is per Episcopum Diocesenum, vel Decanum & Capitulum, ad quos illa Jurisdictio respectivè pertinebit, omni peculiaris jurisdictionis exercitio eoque privabitur, quoad hanc nostram Constitutionem debitè adimpleverit,

## De Judicibus Ecclesiasticis.

### 127. *Judicium Ecclesiasticorum qualitas.*

**N**ullus in posterum ad Officium Cancellarii, Commissarii, aut Officialis, admittetur, ad jurisdictionem quamlibet Ecclesiasticam exercendam, nisi qui viceſimum ſextum ad minus ætatis ſuæ annum compleverit, & qui in Jure Civili & Canonico eruditus exiſtat, ſitque ad minimum Magiſter artium, aut in Jure Baccalareus, ac in praxi, & cauſis forenſibus laudabiliter exercitatus, nec non rectè affectus, & religioni ſtudioſè deditus, de cujus vita & moribus nullus ſiniſter ſermo audiat: ac inſuper niſi priuſquam talis cujuſque Officii functionem, aut exercitium adeat, in Supremam Regis authoritatem in cauſis Eccleſiaſticis coram Epifcopo, vel publicè in Curia juraverit; ac religionis Articulos in Synodo anno 1562 communiter concluſos ſubſcriptione ſua comprobaverit; & etiam juratus receperit, ſe integrè & ex æquo (pro captu ſuo) juſ redditurum, abſque omni intuitu vel gratiæ, vel mercedis; quorum utique juramentorum, ac ſubſcriptionis per Regiſtrarium tùm præſentem actum conſcribetur. Haud ſecùs omnes Cancellarii, Commiſſarii, Officiales, Regiſtrarii, alique quotquot jurisdictionis, ſive miniſterii Eccleſiaſtici locum aliquem in præſenti poſſident, aut exercent, citra feſtum Nativitatis proximè venturum, coram Archiepiſcopo, aut Epifcopo, vel etiam in aperta Curia ſub quo, & in qua muneribus ſuis funguntur, eadem juramenta ſubire, & (prout ſuperiùs dictum eſt) ſubſcribere tenebuntur. Quòd ſi facere recuſaverint, à munere ſuorum executione eoſque ſuſpenderentur, quo ad juramenta præmiſſa, & ſubſcriptionem, ut ſuprà, præſtiterint.

### 128. *Qualitas Deputandorum.*

**N**ullus Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius quicumque Eccleſiaſtica jurisdictione præditus aliquem ad Curiam ſui abſentis loco tenendam quovis tempore deputabit, niſi qui gravis Miniſter fuerit, idemque graduatus; vel pro Concionatore publico legitime receptus, ac prope ejuſmodi Conſiſtoria Beneficiatus; vel qui in Legi-

bus Baccalaureus, aut in Artibus Magister ad minimum extiterit, ac in jure Civili & Canonico scientiam habuerit competentem, & de verâ religionis studio, sobrioq; ac honesto vitæ cultu fuerit commendatus; sub pœna suspensionis ab executione officiorum pro singulis delictis spatium trium mensium *toties quoties*. Deputatus verò qui prædictarum qualitaturn expertus, audebit tamen Judicis vices in Curiis tenendis (ut suprà) usurpare, simili prorsus censura (modo & formâ præmissis) subjacebit.

## De Procuratoribus.

### 129. *Procuratores, nisi de partis mandato authentico, causas attingere prohibiti.*

**N**ullus deinceps in aliqua causâ Procurabit, nisi ab ipso litigante apud acta Curie fuerit constitutus, vel in ipso litis ingressu illius vero & sufficienti procuratorio fulciatur. Sufficiens vocamus, quod authentico aliquo sigillo munitur, approbatione item, aut saltem ratihabitione constituentis eodem accedente. Ejusmodi verò procuratoria omnia quamprimum confici volumus, & à Procuratoribus exhiberi, ac in publicis ejusdem Curie scriniis per Registrarium salva custodiri. Qui ex Registrariis vel Procuratoribus secus in istorum aliquo fecerit, bimestri suspensione ab exercitio Officii sui, absque omni spe relaxationis, aut restitutionis, ferietur.

### 130. *Procuratores sine Advocati alicujus consilio causas retinere prohibiti.*

**A**d minuendas & consopandas lites, ac litigantium querelas tollendas, qui Procuratorum incuriâ ac negligentia, vel etiam inscitia multoties causâ cadunt; necnon ad incrementum bonarum literarum, jurisque Civilis & Canonici propagationem: juxta laudabiles consuetudines in Curiis Archiepiscopi Cantuariensis hæcenus observatas, statuimus & ordinamus, ut nullus Procurator ibidem exercens absque Advocati alicujus consilio quamlibet causam suscipiat, ac per duos dies juridicos retineat, sub pœna suspensionis annuæ ab Officii sui executione; nec Judici potestas erit, absque expresso Archiepiscopi mandato & auctoritate, hujus pœnæ gratiam ullatenus facienda.

131. *Procuratores, inconsulto Advocato, in causa concludere prohibiti.*

**N**on admittet aliquis Judex in Curiis Archiepiscopi prædictis libellum, aut aliam quamlibet materiam, sine consilio & subscriptione alicujus Advocati ad exercendum ibidem admissi: neque verò Procuratoribus licebit, in causa concludere, nisi de notitia Advocati in eadem causa adhibiti, & salariati. Siquis verò Procurator contrà fecerit, aut fieri procuraverit, vel etiam Advocatum quocunque prætextu suo fraudaverit stipendio aut salario, vel in Advocato consulendo, quid in causa fieri expediat, negligentior fuerit; eidem suspensionem semestrem à muneris sui executione, sine spe veniæ interim consequendæ, decernimus.

132. *Procuratorium in causis testamentariis juramentum prohibitum.*

**C**um in testamentorum probationibus, administrationumque bonorum ab intestato decedentium petitionibus, juramentum per Procuratores Curiarum in animam constituentis præstitum multis patere incommodis sit perspectum; cautum deinceps esse volumus, ut quilibet Executor, vel bonorum defuncti administrationem petens, Judicem in hac parte ordinarium, vel ejus Surrogatum personaliter adeat, & juramentum usitatum per se & non per Procuratorem aliquem præstet. Si tamen vel valetudinis, vel ætatis incommodo, vel alia causa legitima impeditus in propria persona Judicem adire nequeat: permittimus, ut (fide super impedimenti veritate per excusatorem fide dignum prius factâ) Judex gravi alicui viro Ecclesiastico partis habitationi vicino Commissionem concedat, per quam juramentum usitatum dicto Executori vel Administrationem petenti vice sua ministrandi eidem viro Ecclesiastico potestatem tradat, eumque roget, ut quid in præmissis fecerit, per nuncium fidelem se postea certiore reddat. Provisio semper, quod nullus Judex, vel Registrarius, pro hujusmodi Commissionem scribenda, concipienda, aut sigillanda, ultra summam sex solidorum & octo denariorum quoquo modo accipiet, cujus dimidium Judici, & dimidium ejusdem Curie Registrario cederet.




133. *Procuratorum vox importunior in Curiis, cohibita.*

Quoniam experientia compertum est, Procuratorum vociferationes, & clamores in Curiis Archiepiscopi non modò Judicibus & Advocatis molestiam & offensionem parere, sed & astantibus causam contemptus & calumniæ adversus Curiam ipsam præbere; quò melius dignitati Judicis consulatur, causæque facilius & commodius tractentur, & expediantur: mandamus, & præcipimus, ut Procuratores in Curiis prædictis præcipuè in id intendant, ut juxta consilium Advocatorum acta per Registrarium bona fide conscribantur, ut ab omni strepitu, & verborum contentione abstineant, & modeste se gerant, ac loquentibus Judicibus aut Advocatis, vel eorum aliquo, protinus conticecant, sub pœna silentii imponendi per duos terminos inde sequentes. Etsi eorum aliquis pluriès deliquerit, neque debitâ interpositâ admonitione se emendaverit, à prædicti muneris exercitio in perpetuum arceatur.

## De Registrariis.

134. *Registrariorum excessus coerciti.*

 Iquis Registrarius vel ipsius Assignatus, aut deputatus qualicumque certificatoria receperit sine consensu Judicis, quem pro tribunali sedere contigerit; vel sponte omiserit præconizari facere quemlibet citatum aut assignatum ad comparandum die aliquo juridico; aut testes in diem à Judice præstitutum examinandos indebitè distulerit; aut judiciali & legitimæ monitioni Judicis non paruerit; aut si neglexerit citationes & decreta ante proximum diem juridicum exequenda, & per nuncios speciales emittenda transcribere; aut non curaverit testamenta omnia infra tempus idoneum in registrum conscribi; vel siquid falsum & ex se commentum, ac non per Judicem pronunciatum, tanquàm Judicis decretum in acta retulerit; aut in transmissione processuum ad Judicem ad quem aliquid falsi inferuerit, aut quicquam sive dolo malo, sive latâ negligentia omiserit; aut munera in favorem alterutrius partis in causis instantiæ, vel promotis ex officio acceperit; aut alterutri partium litigantium à consiliis directè, vel indirectè fuerit;

fuert; aut in executione Officii sui aliud malitiosè aut subdolè fecerit, unde Judex Ecclesiasticus, aut ejus Jurisdicctio possit infamari: volumus & ordinamus eundem Registrarium aut ejus Assignatum & Deputatum in præmissis, aut eorum aliquo delinquentem à suo munere ac Officio per unum, duo, tres, aut plures menses ( pro delicti ratione ) per Episcopum Diocesannum suspendi, publicumque aliquem Notarium per Episcopum deputari, qui (durante ejusmodi pœnâ) omnia dicti Registrarii Officium contingentia exequatur.

**135. Feodorum, quæ juris Ecclesiastici administris debentur, census debet esse statarius.**

**N**ullus Episcopus, Suffraganeus, Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius Ecclesiasticam jurisdictionem quamcunque exercens, nec ullus cujuslibet Curie Ecclesiasticæ Registrarius, vel administer quicumque dictis Officiariis vel Curis subserviens, pro qualibet causâ in illorum Curis promotâ alia aut majora feoda sive salaria deinceps recipiet, quàm ea quæ anno 1597. Reverendissimo patri D. Joanni nuper Cantuariensi Archiepiscopo certificata, & ab eodem rata sunt, & approbata. Quòd si quis Judex aut Registrarius, vel eorum Minister aliquis contrâ fecrit, pro singulis ejusmodi delictis per sex menses Officii sui exercitio privabitur. Proviso semper, quòd si dubium aliquod de talium feodorum, aut eorum cujuslibet certa summa oriri contigerit, tùm ea feoda pro legitimis judicabuntur, quæ per Archiepiscopum Cantuariensem pro tempore existentem sub manus suæ subscriptione erunt approbata, nisi Statuta hujus regni hæctenus edita in particulari aliquo casu alia expressè præstituerint. Proviso etiam, quòd nihil salarii aut pecuniæ recipietur, vel per Archiepiscopum, vel per Episcopum, aut Suffraganeum ullum directè aut indirectè pro quolibet in sacros Ordines suscipiendo: nec quòd aliqua persona vel personæ eisdem Archiepiscopo, Episcopo, vel Suffraganeo subservientes, pro membrana, scriptione, cera, sigillatione, vel alia quavis causa hoc negotium contingente, supra decem solidos percipient, sub pœnis hæc in parte lege constitutis.

**136. Statarius Feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.**

**S**tatuimus porrò & ordinamus, ut cujusque Judicis Ecclesiastici Registrarius tabulas binas, in quibus certæ singulorum feodorum summæ separatim exprimentur, publicè figi curet & proponi; unam in Consistorio, vel loco con-

consueto, ubi dicta Curia teneri solet; alteram in suo Archivo; utramque in loco ita congruo, ut quilibet (cujus intererit) ejusdem inspiciendæ, & legendæ, vel etiam transcribendæ liberam habeat facultatem; quod ante Festum Nativitatis proximè futurum perfici volumus. Quod si quis Registrarius dictas tabulas juxta tenorem præmissorum publicè figendas non curaverit, ab executione Officii sui eousque suspendetur, quoad præmissa (modo & forma specificatis) perfecit; easque tabulas semel fixas si quando vel auferet, vel (in fraudem hujus Constitutionis) ex loco, in quo primum positæ erant, removeri, vel quovis pacto occultari patietur: tunc pro singulis ejusmodi delictis ab exercitio muneris sui per semestre spatium suspendetur.

**137. Feoda pro Ordinum literis, aliisq; licentiis Episcopo exhibendis, tantum dimidia (præterquam in prima Episcopi visitatione) persolvenda.**

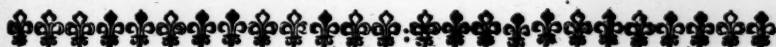
Cum non minima sit Visitationis causa & effectus, ut Episcopus, Archidiaconus, aut alius Visitans de statu, sufficientia, & facultatibus Cleri, & aliorum visitandorum perfectiorem aliquam notitiam consequantur; æquum duximus, ut quilibet Rector, Vicarius, Curatus, Ludi-magister, & alius quicunque licentiatas literas Ordinum, Institutionis, & Inductionis, itemque dispensationes, Licentias, & Facultates suas quasque; in Visitatione prima illius Episcopi, vel in proxima post ejus admissionem exhibeat, per dictum Visitantem approbandas, aut (si iusta fuerit causa) rejiciendas, & si approbatæ fuerint, per Registrarium (uti moris est) consignandas, quodque feoda in Visitationibus (intuitu præmissorum) consueta solvi, semel duntaxat tempore alicujus Episcopi integra persolvantur; in reliquis verò ejusdem Visitationibus, quamdiu in ea sede permanerit, dictorum feodorum dimidium tantum exigatur.

## Apparitores.

**138. Apparitorum excessus coerciti.**

Quoniam excessibus & gravaminibus, quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum; censemus Apparitorum multitudinem (quantum fieri poterit) restringendam. Statuimus ergo & ordinamus, nullatenus licitum fore Episcopis vel Archidiaconis eorumve Vicariis seu Officialibus, aliisque inferioribus Ordinariis, deputare & habere plures Apparitores, jurisdictionibus suis respectivè intervenientes, quàm ante triginta annos præteritos vel ipsi, vel ipsorum predecessores

cessores habere consueverunt; qui omnes per se suum fideliter exequantur Officium, nec per Nuntios aut substitutos ( quocunque quæsito colore) sua vice mandatorum executiones demandent, aut permittant, nisi ex causa à loci Ordinario prius cognita & approbata: neq; vero promotorum Officii, vel denunciatorum personas omnino sustinebunt, seodave ampliora vel majora, quàm quæ his Constitutionibus superius statuuntur, ullatenus exigent. Quòd si vel plures, quàm superius est expressum, deputati extiterint, vel illorum aliqui præmissa violaverint; deputantes, si Episcopi sint, per Superiorem moniti supernumerarios dimittant; si Ordinarii Episcopis inferiores, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint; Deputati autem ipsi ab Apparitorum Officio amoveantur perpetuo: & si amoti non desistant, (tanquam contumaces) Canonicis censuris coerceantur: Proviso semper, quòd si Archiepiscopus Cantuariensis experientia compertum habuerit, Apparitorum numerum in aliqua Dicecesi redundare, tum omnem ejusmodi redundantiam dicto Archiepiscopo relinquimus, pro ipsius beneplacito minuendam.



## AUTHORITAS. Synodorum.

### 139. *Synodus nationalis, Ecclesia repræsentativa.*

**Q**uiscunque de cætero affirmabit, sacrosanctam hujus Nationis Synodum in Christi nomine, ac de Regis mandato congregatam, non esse repræsentativè veram Ecclesiam Anglicanam: excommunicetur, nequaquam absolvendus, priusquam resipuerit, & impium hunc errorem publicè revocarit.

### 140. *Synodi acta tam absentes, quàm præsentés obligant.*

**Q**uiscunque de cætero affirmabit, nullos sive Clericos sive Laicos, qui in eadem sacra Synodo personaliter non convenerint, ejusdem Decretis, Ecclesiasticas causas concernentibus (quantumvis ex suprema Regiæ Majestatis autoritate condicis, & per eandem ratihabitis) ullatenus obligari, ut

ut quibus ipsi votum & consensum suum non præbuerint : excommunicetur, nequaquam absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

141. *Synodi authoritati derogantes, coerciti.*

Quisquis de cætero affirmabit, dictam sacram Synodum, congregatam ut suprà, fuisse cœtum ex talibus conflatum, qui in pios & religiosos Evangelii professores conspirabant, ac proinde tum ipsos, tum ipsorum acta in Canonibus sive Constitutionibus circa causas Ecclesiasticas ex Regis authoritate (ut prædictum est) condendis, ac sancendis rejici, ac contemni debere, quantumvis eadem per dictam potestatem Regiam, ac supremam ejusdem authoritatem ratihabitæ, confirmatæ, ac injectæ sint ; excommunicetur, haud quaquam absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

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FINIS.

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LIBER  
PRECUM  
Publicarum, &c.

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*Cum Privilegio Regiæ Majestatis.*

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Excusum LONDINI apud Reginaldum Wol-  
fium, Regiæ Majestatis in Latinis Typo-  
graphum. MDLX.



THE  
MUSEUM

Publication



**E**LIZABETH, Dei Gratia Angliæ, Franciæ,  
 & Hiberniæ Regina, Fidei Defensor, &c.  
 Omnibus ad quos præsentis Literæ pervenirint,  
 Salutem. Cum memores Officii nostri erga Deum  
 Omnipotentem, (cujus providentia principes re-  
 gnant) legibus quibusdam celeberrimis, consensu  
 trium Regni nostri Statuum, sancitis, anno Regni  
 nostri primo, Regium nostrum assensum libenter  
 præbuerimus: inter quas una lex lata est, ut Pre-  
 ces publicæ, una, & eadem certa, & præscripta  
 precandi forma, lingua vulgari, & vernacula,  
 passim in Ecclesia Anglicana haberentur, quo Sub-  
 diti nostri quid orarent, facilius intelligerent: &  
 absurdum illum, diuq; in Ecclesia inveteratum er-  
 rorem, tandem devitarent. Fieri enim non potest,  
 ut preces, supplicationes, aut gratiarum acti-  
 ones non intellectæ, mentis ardorem aliquando ex-  
 citent & accendant, cum spiritu & veritate. De-  
 us qui Spiritus est, non oris tantum strepitu ado-  
 rari vult; Cui rei etiam addi potest, quod hac cæca  
 ignorance, superstitiosæ preces, aut res alienæ,

non satis idoneæ quæ Deo profunderentur, cordium humanorum scrutatori, sæpenumero ore prophano offerebantur. Notum vobis esse volumus, quod, quoniam intelligimus Collegia utriusque Academia, Cantabrigiensis & Oxoniensis: Collegium item novum prope Wintoniam & Etonense, bonis literis dicata, supplicibus votis petere, ut quo sacrarum literarum monumenta Latina, ad uberiorum Theologiæ fructum eis reddantur magis familiaria, eis liceat eadem forma precum Latine uti. Omnibus Reipublicæ nostræ membris, quantum in nobis est, consulere, & cum eorum necessitati, qui Latina non intelligunt, tum eorum voluntati qui utramque linguam percipiunt, consulere cupientes, constituimus per præsentes, licitum esse, & permissum nostra Authoritate & privilegio Regali, tam Decano & Sodalitio Ecclesiæ Christi in Academia nostra Oxoniæ, quam Præsidibus, Custodibus, Rectoribus, Magistris & Sodalitatibus omnium & singulorum Collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ, Etonæ, hoc modo precandi Latine, uti publice in Ecclesiis, & Sacellis suis quem nos per nostrum Typographum ædi curavimus in hoc præsentis volumine, convenientem cum Anglicano nostro publicarum precum libro, jam per universum nostrum Regnum recepto & usitato. Cui item peculiariora quædam in Christianorum funebribus &

exequiis decantanda adungi præcipimus, Statuto illo prædicto de Ritu publicarum precum (cujus supra mentionem fecimus) anno primo Regni nostri promulgato in contrarium non obstante. .

Provisio semper, quod in ejusmodi Collegiis, quibus Laicorum parochiæ annexæ erunt, ac in reliquis etiam, ad quorum Tempia Laici eorundem Collegiorum famuli & Ministri, sive alii quicunq; sive Latinæ linguæ imperiti, necessario adire debent, his horæ aliquot opportunæ & loca in dictis Ecclesiis aut Sacellis, assignentur, in quibus, Festis saltem diebus, preces matutinæ & vespertinæ legantur & recitentur: Et Sacramentorum administrationes suis temporibus Anglice, ad Laicorum ædificationem celebrari possint. Eadem etiam formula Latina precandi privatim uti, hortamur omnes reliquos Ecclesiæ nostræ Anglicanæ Ministros, cujuscunq; gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur Parochianis suis ad eadem sacram pro more accedentibus, publice preces vernacula lingua, secundum formam dicti Statuti recitare. In præmissorum autem fidem & Testimonium, has literas nostras fieri fecimus patentes.

Dat. apud Palatium nostrum de Westmonasterio  
Sexto die Aprilis. Anno regni nostri secundo. 1560.

In

## In Commendationibus Benefactorum.

**A**D cuiusque termini finem Commendatio fiat Fundatoris, aliorumque Clarorum virorum, quorum beneficentia Collegium locupletatur.

*Ejus hæc sit forma.*

*Primum recitetur clara voce Oratio Dominica.*

*Pater noster qui es in Coelis, &c.*

Deinde recitentur tres } Exaltabo te Deus meus rex. *Psalm. 144.*  
 } Lauda anima mea Do. *Psalm. 145.*  
*Psalmi* } Laudate Dominum quoniam bonus, *Pf. 146.*  
*Post hæc legatur Cap. 44. Ecclesiastici.*

*Hiis finitis, sequatur Concio: in qua Concionator Fundatoris amplissimam munificentiam prædicet: quantus sit literarum usus ostendat: quantis laudibus afficiendi sunt qui literarum studia beneficentia sua excitent: quantum sit Ornamentum Regno doctos viros habere, qui de rebus controversis vere judicare possunt, quanta sit Scripturarum laus, & quantum ille omni humani Auctoritati antecedant, quanta sit ejus Doctrina in vulgus utilitas, & quam late pateat: quam egregium & regium sit (cui Deus universæ plebis sue curam commisit) de multitudine Ministrorum verbi laborare, atque hii ut honesti atque eruditi sint, curare: atque alia ejus generis, quæ pii & docti viri cum laude illustrari possint.*

*Hæc concione perorata decantetur.*

*Benedictus Dominus Israel.*

*Ad extremum hæc adhibeantur.*

*Minister.*

*In memoriam æternam erit justus.*

*Responsio.*

*Ab auditu malo non timebit.*

*Minister.*

*Minister.*

Justorum animæ in manu Dei sunt.

*Responsio.*

Nec attingit illos cruciatus.

*Oremus.*

**D**omine Deus, Resurrectio & Vita Credentium, qui semper es laudandus, tam in viventibus quam in defunctis, agimus tibi gratias, pro Fundatore nostro N. cæterisque Benefactoribus nostris, quorum beneficiis hîc ad pietatem & studia literarum alimur: rogantes ut nos, hîis donis ad tuam gloriam recte utentes, una cum illis, ad resurrectionis gloriam immortalem perducamur: per Jesum Christum Dominum nostrum. *Amen.*

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**Celebratio Cœnæ Domini in Funebribus,  
si Amici & vicini defuncti commu-  
nicare velint.**

*Collecta.*

**M**isericors Deus, pater Domini nostri Jesu Christi, qui es Resurrectio & vita, in quo qui credidit etiam si mortuus fuerit, vivet; & in quo qui crediderit & vivit non morietur in æternum: quique nos docuisti per sanctum Apostolum tuum *Paulum*, non debere mœrere pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis, humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum, & in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitati, & receptis corporibus, regnemus una tecum in vita æterna: per Dominum nostrum Jesum Christum. *Amen.*

*Epistola.*



*Epistola. 1 Theff. 4.*

**N**Olo vos ignorare fratres de his qui obdormierunt, ne doleatis quemadmodum & cæteri non habentes spem. Nam si credimus quod Jesus mortuus est & resurrexit, sic & Deus eos qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos qui vivimus, & reliqui erimus in adventum Domini, nequaquam præveniemus eos qui dormiunt. Quoniam ipse Dominus cum horratu & voce Archangeli, ac tuba Dei descendet de Cælo: & mortui in Christo resurgent primum: deinde nos qui vivimus, qui reliqui erimus, simul cum illis rapiuntur in nubibus in occursum Domini in aere, & sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus his.

*Evangelium. Joan. 6.*

**D**ixit Jesus Discipulis suis, & Turbis Judæorum. Omne quod dat mihi pater ad me venit: & cum qui venit ad me, non ejicio foras. Quia descendi de Cælo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimodie. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium & credit in eum, habeat vitam æternam, & ego suscitabo eum in novissimo die.

*Vel hoc Evangelium. Joan. 5.*

**D**ixit Jesus discipulis suis & Turbis Judæorum: Amen, Amen dico vobis, qui sermonem meum audit, & credit ei qui misit me, habet vitam æternam, & in condemnationem non venit, sed transivit a morte in vitam. Amen, Amen dico vobis, quod veniet hora & nunc est, quando mortui audient vocem filii Dei: & qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit & filio habere vitam in semetipso: & potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc: quia veniet hora, in qua omnes qui in monumentis sunt, audient vocem ejus, & prodibunt, qui bona fecerunt in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem condemnationis.

FINIS.

# ARTICULI

De quibus convenit inter

## Archiepiscopos,

ET

## EPISCOPOS

Utriusque Provinciæ,

ET

## CLERUM UNIVERSUM

In Synodo, *Londini.*

Anno 1562. secundum computationem Ecclesiæ Anglicanæ,  
ad tollendam opinionum dissentionem, & consensum  
in vera Religione firmandum.

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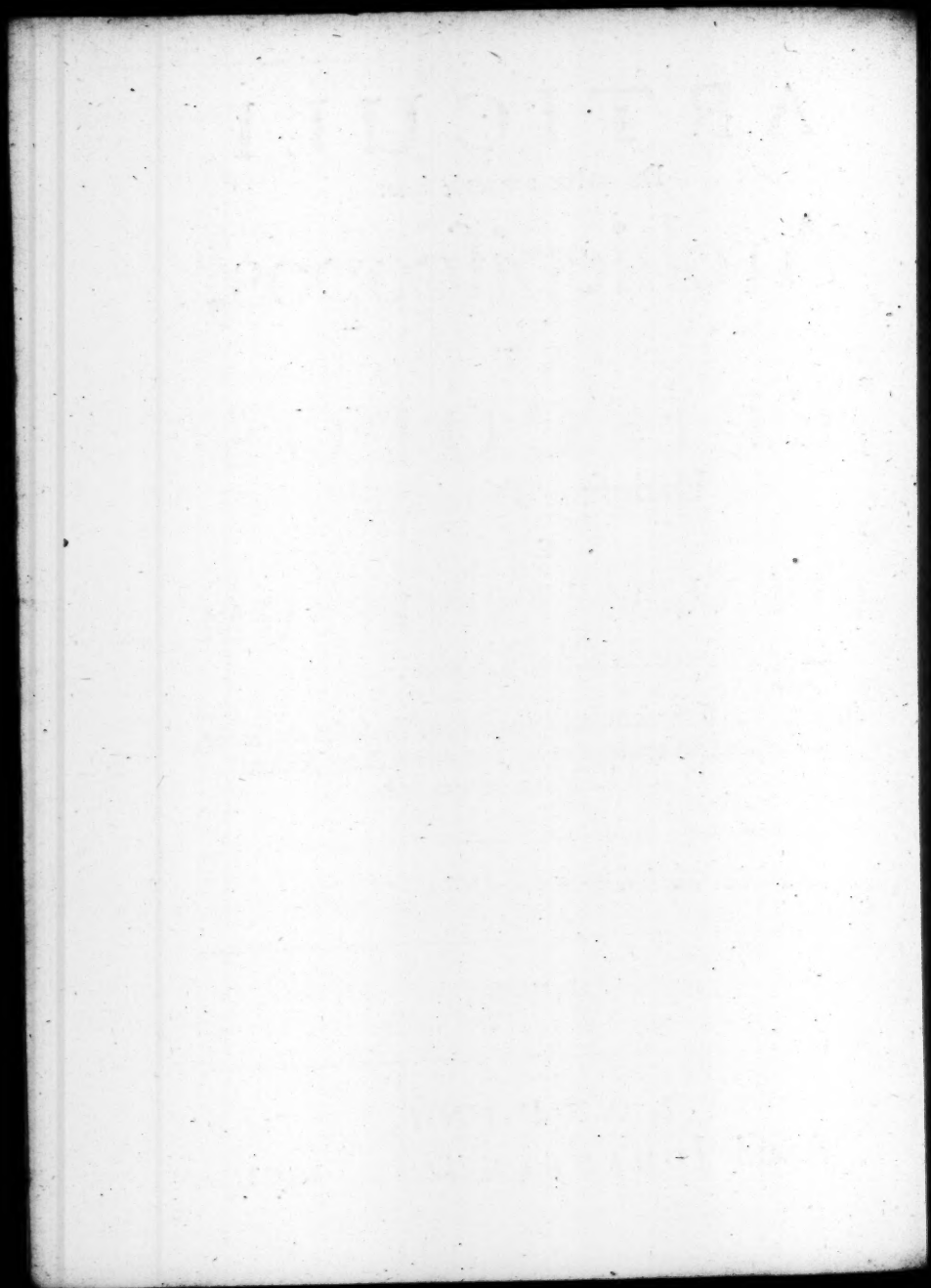
*Æditi autoritate serenissimæ Reginæ.*

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L O N D I N I,  
Apud JOHANNEM DAY, 1571.



## De fide in sacro-sanctam Trinitatem.

**U**Nus est verus, & verus Deus, aeternus, incorporeus, impartibilis, impassibilis, immensa potentia, sapientia ac bonitatis, creator, & conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinae naturae, tres sunt personae, ejusdem essentiae, potentiae ac aeternitatis, Pater, Filius, & Spiritus sanctus.

1.

## De verbo, sive Filio Dei, qui verus homo factus est.

**F**ilius, qui est verbum patris, ab aeterno a patre genitus, verus & aeternus Deus, ac patri consubstantialis, in utero beatae Virginis, ex illius substantia naturam humanam assumpsit: ita ut dua naturae, divina & humana, integre atque perfecte in unitate personae fuerint inseparabiliter conjunctae, ex quibus est unus Christus, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus, & sepultus, ut patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

2.

## De descensu Christi ad Inferos.

**Q**uemadmodum Christus pro nobis mortuus est, & sepultus, ita est etiam credendus ad Inferos descendisse.

3.

## De resurrectione Christi.

**C**hristus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanae naturae pertinentibus, recepit: cum quibus in caelum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

4.

## De spiritu Sancto.

5. **S**piritus sanctus a patre & filio procedens ejusdem est cum patre, & filio essentie, majestatis, & glorie, verus ac aternus Deus.

De divinis Scripturis, quod sufficiant ad salutem.

6. **S**criptura sacra continet omnia, quæ ad salutem sunt necessaria, ita, ut quicquid in ea nec legitur, neque inde probari potest, non sit a quonam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris, & novi Testamenti intelligimus, de quorum autoritate, in Ecclesia nunquam dubitatum est.

De nominibus, & numero librorum sacræ Canonicæ Scripturæ veteris Testamenti.

Genesis.	Secundus liber Paralipomen.
Exodus.	Primus liber Esdræ.
Leviticus.	Secundus liber Esdræ.
Numeri.	Liber Hester.
Deuteronom.	Liber Job.
Josue.	Psalmi.
Judicum.	Proverbia.
Ruth.	Ecclesiastes vel Concionator.
Prior liber Samuelis.	Cantica Solomonis.
Secundus liber Samuelis.	4. Propheta Majores.
Prior liber Regum.	12. Propheta minores.
Secundus liber Regum.	
Prior liber Paralipomen.	

Alios autem libros ( ut ait Hieronimus ) legit quidam Ecclesia,  
ad exempla vitæ, & formandos mores : illos tamen ad  
dogmata confirmanda non adhibet, ut sunt

<i>Tertius liber Esdra.</i>	<i>Canticum trium puero-</i>
<i>Quartus liber Esdra.</i>	<i>rum.</i>
<i>Liber Tobia.</i>	<i>Historia Susanna.</i>
<i>Liber Judith.</i>	<i>De Bel &amp; Dracone.</i>
<i>Reliquum libri Hester.</i>	<i>Oratio Manasses.</i>
<i>Liber sapientia.</i>	<i>Prior lib. Machabeorum.</i>
<i>Liber Jesu filii Sirach.</i>	<i>Secundus liber Macha-</i>
<i>Baruch propheta.</i>	<i>beorum.</i>

Novi Testamenti omnes libros ( ut vulgo recepti  
sunt ) recipimus, & habemus pro Canonicis.

### De veteri Testamento.

**T**ESTAMENTUM vetus, novo contrarium non est, quandoquidem  
tam in veteri, quam in novo, per Christum, qui unicus est Me-  
diator Dei, & hominum, Deus & homo, aterna vita, humano ge-  
neri est proposita. Quare male sentiunt, qui veteres tantum in pro-  
missiones temporarias sperasse confingunt. Quanquam lex a Deo  
data per Moysen (quoad ceremonias & ritus) Christianos non astringat,  
neque civilia ejus præcepta in aliqua republica necessario recipi  
debeant, nihilominus tamen ab obedientia mandatorum ( quæ mora-  
lia vocantur ) nullus ( quantumvis Christianus ) est solutus:

7.

### De tribus Symbolis.

**S**YMBOLA tria, Nycænum, Athanasii, & quod vulgo Apostolorum  
appellatur, omnino recipienda sunt, & credenda, nam firmis-  
simis Scripturarum Testimoniis probari possunt.

8.

De



## De peccato originali.

9. **P**eccatum originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & depravatio naturæ, cuiuslibet hominis ex Adamo naturaliter propagati: quæ sit, ut ab originali iustitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei, atque damnationem meretur. Manet etiam in renatis hæc natura depravatio. Quæ sit ut affectus carnis Græce <sup>ῥήσιμος</sup> ~~ῥήσιμος~~ <sup>ῥήσιμος</sup> quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur, legi Dei non subijceatur. Et quanquam renatis & credentibus, nulla propter Christum deo condemnatio, peccati tamen in sese rationem habere concupiscentiam, fatetur Apostolus.

## De libero arbitrio.

10. **E**st hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus, & bonis operibus, ad fidem, & invocationem Dei convertere, ac preparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata sunt, & accepta, nihil valeamus.

## De hominis justificatione.

11. **T**antum propter meritum Domini, ac Servatoris nostri Iesu Christi, per fidem, non propter opera, & merita nostra, iusti coram Deo reputamur. Quare sola fide nos justificari doctrina est saluberrima, ac consolationis plenissima, ut in homilia de justificatione hominis, fusius explicatur.

De bonis operibus.

**B**ona opera quæ sunt fructus fidei, & iustificatos sequuntur, 12.  
 quanquam peccata nostra expiare, & divini iudicii severi-  
 tatem ferre non possunt : Deo tamen grata sunt, & accepta in Chri-  
 sto, atque ex vera & vivâ fide necessario profluunt, ut plane ex  
 illis, æque fides vivâ cognosci possit, atque arbor ex fructu iudi-  
 cari.

De operibus ante justificationem.

**O**pera quæ fiunt, ante gratiam Christi, & spiritus ejus affla- 13.  
 tum, cum ex fide Jesu Christi non prodeant, minime Deo  
 grata sunt, neque gratiam ( ut multi vocant ) de congruo merentur.  
 Immo cum non sunt facta, ut Deus illa fieri voluit & præcepit,  
 peccati rationem habere non dubitamus.

De operibus supererogationis.

**O**pera quæ supererogationis appellant, non possunt sine arro- 14.  
 gantia, & impietate prædicari. Nam illi declarant homi-  
 nes, non tantum se Deo reddere, quæ tenentur, sed plus in ejus  
 gratiam facere, quam deberent, cum aperte Christus dicat : Cum  
 feceritis omnia quæcunque præcepta sunt vobis, dicite, servi inu-  
 tiles sumus.

De Christo qui solus est sine peccato.

**C**hristus, in nostra naturæ veritate, per omnia similis factus 15.  
 est nobis, excepto peccato, a quo prorsus erat immunis,  
 tum in carne, tum in spiritu. Venit ut agnus, absque macula,  
 qui mundi peccata per immolationem sui semel factam, tolleret, &  
 peccatum ( ut inquit Johannes ) in eo non erat : sed nos reliqui e-  
 tiam baptizati, & in Christo regenerati, in multis tamen offendi-  
 mus

mus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

### De peccato post Baptismum.

16. **N**on omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in Spiritum sanctum, & irremissibile. Proinde lapsis a Baptismo in peccata, locus pœnitentiæ non est negandus, post acceptum spiritum sanctum possumus a gratia data recedere, atque peccare denuoque per gratiam Dei resurgere, ac resipiscere: ideoque illi damnandi sunt, qui se quamdiu hic vivunt, amplius non posse peccare affirmant, aut vere resipiscenibus, veniæ locum denegant.

### De prædestinatione, & electione.

17. **P**rædestinatio ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto & exitio liberare, atque (ut vasa in honorem efficiat) per Christum, ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi spiritu ejus, opportuno tempore operante, secundum propositum ejus, vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & demum ex Dei misericordia pertinent ad sempiternam sælicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis & ineffabilis consolationis plena est, vere piis, & hiis qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, martyricantem, animumque ad cœlestia, & superna rapientem. Tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilis, atque confirmat, tum quia amorem nostram in Deum vehementer accendit. Ita hominibus curiosis, carnalibus, & Spiritu Christi destitutis,

stitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est precipitium, unde illos diabolus protrudit, vel in desperationem vel in aque perniciosam impurissimæ vitæ securitatem, deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt, & Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus, diserte revelatam.

### De speranda æterna salute tantum in nomine Christi.

**S**unt & illi Anathematizandi, qui dicere audent unumquemq; in lege, aut secta quam profitetur esse servandum, modo juxta illam, & lumen naturæ accurate vixerit, cum sacræ literæ tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.

18.

### De Ecclesia.

**E**cclēsia Christi visibilis est cœtus fidelium, in quo verbum Dei purum prædicatur, & sacramenta, quoad ea quæ necessario exigantur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina, & Antiochena: ita & erravit Ecclesia Romana, non solum quoad agenda, & caeremoniarum ritus, verum in hiis etiam quæ credenda sunt.

19.

### De Ecclesiæ Authoritate.

**H**abet Ecclesia Ritus sive Cæremonias statuendi jus, & infidei controversis authoritatem; quamvis Ecclesia non licet quicquam instituere quod verbo Dei scripto adversetur, nec unum scripturæ locum sic exponere potest, ut alii contradicat. Quare licet Ecclesia sit divinorum librorum testis, & conservatrix, attamen ut adversus eos nihil decernere, ita præter illos, nihil credendum de necessitate salutis debet obtrudere.

20.

## De autoritate Conciliorum generalium.

21. **G**eneralia Concilia, sine iussu, & voluntate principum congregari non possunt, & ubi convenerint, quia ex hominibus constant, qui non omnes spiritu, & verbo Dei, reguntur, & errare possunt, & interdum errarunt etiam in his quæ ad Deum pertinent: ideoq; quæ ab illis constituuntur, ut ad salutem necessaria, neq; robur habent, neq; autoritatem, nisi ostendi possint e sacris literis esse desumpta.

## De purgatorio.

22. **D**octrina Romanensium de purgatorio, de indulgentiis, de veneratione, & adoratione, tum imaginum, tum reliquiarum nec non de invocatione sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis innitur: immo verbo Dei contradicit.

## De Ministrando in Ecclesia.

23. **N**on licet cuicumque sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini, publice concessa est in Ecclesia, co-optati fuerint, & asciti in hoc opus.

## De loquendo in Ecclesia lingua quam populus intelligit.

24. **L**ingua populo non intellecta, publicas in Ecclesia preces peragere, aut Sacramenta administrare, verbo Dei, & primitivæ Ecclesiæ consuetudini plane repugnat,

## De Sacramentis.

25. **S**acramenta a Christo instituta, non tantum sunt nota professionis Christianorum, sed certa quedam potius testimonia, & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ

invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verumetiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet: Baptismus, & Cœna Domini.

Quinque illa vulgo nominata Sacramenta: scilicet, confirmatio, pœnitentia, ordo, matrimonium, & extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ, partim a prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati: sed Sacramentorum eandem cum Baptismo, & Cœna Domini rationem non habentes, ut quæ signum aliquod visibile, seu caremoniam, a Deo institutum, non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uterentur, & in his dumtaxat qui digne percipiunt salutarem habent effectum: Qui vera indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

### De vi institutionum divinarum quod eam non tollat malitia Ministrorum.

**Q**uamvis in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi, & Sacramentorum administrationi præsententur, tamen cum non suo, sed Christi nomine agant, ejusque mandato, & autoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam, effectus institutionum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & rite sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrarentur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.



## De Baptismo.

27. **B**aptismus non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesia inseruntur, promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum sanctum visibiliter obsignantur, fides confirmatur, & vi divina invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

## De Cœna Domini.

28. **C**œna Domini non est tantum signum mutue benevolentie Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis.

Atque adeo, rite, digne, & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & Vini Transsubstantiatio in Eucharistia, ex sacris literis probari non potest. Sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tantum cœlesti, & spirituali ratione. Medium autem quo corpus Christi accipitur, & manducatur in Cœna, fides est.

Sacramentum Eucharistia, ex institutione Christi non servabatur, circumferebatur, elevebatur, nec adorabatur.

## De manducatione corporis Christi, &amp; impiis illos non manducare.

29. **I**mpij, & fide viva destituti, licet carnaliter, & visibiliter (ut Augustinus loquitur) corporis, & sanguinis Christi Sacramentum, dentibus premant, nullo tamen modo Christi participes efficiuntur.

efficiuntur. Sed potius tanta rei Sacramentum, seu Symbolum, ad iudicium sibi manducant, & bibunt.

De utraque specie.

**C**alix Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione, & præcepto, omnibus Christianis ex æquo administrari debet. 30.

De unica Christi oblatione in cruce perfecta.

**O**blatio Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque præter illam unicam, est ulla aliapro peccatis expiatio, unde missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remissionem peccati, aut culpæ, pro vivis & defunctis, blasphemata figmenta sunt, & perniciose imposturae. 31.

De conjugio Sacerdotum.

**E**piscopis, presbyteris, & diaconis nullo mandato divino præceptum est, ut aut cœlibatum voveant, aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere iudicaverint, pro suo arbitratu matrimonium contrahere. 32.

De excommunicatis vitandis.

**Q**ui per publicam Ecclesiæ denuntiationem rite ab unitate ecclesiæ præcisus est, & excommunicatus, is ab universo fidelium multitudine ( donec per pœnitentiam publice reconciliatus fuerit arbitrio Iudicis competentis ) habendus est tanquam Ethnicus & publicanus. 33.

De traditionibus Ecclesiasticis.

**T**raditiones atque caeremonias easdem, non omnino necessarium est esse ubique, aut prorsus consimiles. Nam ut varia. 34.

riae semper fuerunt, & mutari possunt, pro Regionum, temporum, & morum diversitate, modo nihil contra verbum Dei institatur,

Traditiones, & caeremonias Ecclesiasticas quae cum verbo Dei non pugnant, & sunt autoritate publica instituta, atque probata, quisquis privato consilio volens, & data opera, publice violaverit, is ut qui peccat in publicum ordinem Ecclesiae, quiue ledit autoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice ut ceteri timeant, arguendus est.

Quelibet Ecclesia particularis, sive Nationalis, autoritatem habet instituendi, mutandi aut abrogandi Caeremonias, aut ritus Ecclesiasticas, humana tantum autoritate institutos, modo omnia ad aedificationem fiant.

### De Homiliis.

35.

**T**omus secundus Homiliarum, quarum singulos titulos huic articulo subiungimus, continet piam & salutarem doctrinam, & hiis temporibus necessariam, non minus quam prior Tomus Homiliarum, quae editae sunt tempore Edwardi sexti: Itaque eas in Ecclesiis per ministros diligenter, & clare, ut a populo intelligi possint, recitandas esse iudicavimus.

### De nominibus Homiliarum.

Of the right use of the Church.	That common prayers & Sacraments ought to be ministred in a known tounge.
Against perill of idolatry.	
Of repairing and keeping cleane of Churches.	
Of good works.	Of the reverent estimation of Gods word.
Firft of fasting.	Of almes doing.
Against gluttony and drunkenesse.	Of the Nativity of Christ.
Against excess of apparell.	Of the passion of Christ.
Of prayer.	Of the Resurrection of Christ.
Of the place and time of prayer.	Of

Of the worthy receiving  
of the Sacrament of  
the body and blood of  
Christ.  
Of the gifts of the holy  
Ghost.

For the Rogation dayes.  
Of the State of Matrimony.  
Of Repentance.  
Against idleness.  
Against rebellion.

### De Episcoporum & Ministrorum consecratione.

**L**ibellus de consecratione Archiepiscoporum, & Episcoporum,  
& de ordinatione presbyterorum, & diaconorum, editus nu-  
per temporibus Edwardi VI. & autoritate Parlamenti illis ipsis  
temporibus confirmatus, omnia ad ejusmodi consecrationem, & or-  
dinationem necessaria continet, & nihil habet, quod ex se sit, aut  
superstitiosum, aut impium: itaque quicumque juxta ritus illius li-  
bri consecrati, aut ordinati sunt, ab anno secundo predicti regis  
Edwardi, usque ad hoc tempus, aut imposterum juxta eosdem ritus  
consecrabitur, aut ordinabuntur, rite atque ordine, atque legitime  
statuimus esse, & fore consecratos, & ordinatos.

36.

### De civilibus Magistratibus.

**R**egia Majestas in hoc Anglia regno, ac ceteris ejus dominiis,  
summam habet potestatem, ad quam, omnium statuum hujus  
regni, siue illi Ecclesiastici sint, siue civiles, in omnibus causis, supre-  
ma gubernatio pertinet, & nulli externæ jurisdictioni est subiecta,  
nec esse debet.

37.

Cum Regia Majestati summam gubernationem tribuimus, qui-  
bus titulis intelligimus, animos quorundam calumniatorum offendi,  
non damus Regibus nostris, aut verbi Dei, aut Sacramentorum ad-  
ministrationem, quod etiam Injunctiones ab Elizabetha Regina  
nostra, nuper editæ, apertissime testantur. Sed eam tantum prero-  
gatiuam, quam in sacris Scripturis a Deo ipso, omnibus piis Prin-  
cipibus, videmus semper fuisse attributam, hoc est, ut omnes status,  
atque ordines fidei suæ a Deo commissos, siue illi Ecclesiastici sint,  
siue

sive civiles, in officio contineant, & contumaces, ac delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliae.

Leges Regni possunt Christianos propter capitalia, & gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, arma portare & iusta bella administrare.

### De illicita bonorum communicatione.

38. **F**acultates & bona Christianorum non sunt communia, quoad jus & possessionem ( ut quidam Anabaptistæ falso jactant ) debet tamen quisque de his quæ possidet, pro facultatum ratione, pauperibus elemosinas lenigne distribuere.

### De jurejurando.

39. **Q**uomodo iuramentum vanum, & temerarium a Domino nostro Jesu Christo, & Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur : ita Christianorum Religionem minime prohibere censemus, quin jubente magistratu in causa fidei, & charitatis jurare liceat modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio & veritate.

### Confirmatio Articulorum.

40. **H**ic liber antedictorum Articulorum jam denuo approbatus est, per assensum & consensum Serenissimæ Reginae Elizabethæ Dominae nostræ, Dei gratia Angliæ, Franciæ, & Hiberniæ Reginae defensoris fidei, &c. retinendus, & per totum Regnum Angliæ exequendus. Qui Articuli, & lecti sunt, et denuo confirmati, subscriptione D. Archiepiscopi & Episcoporum superioris domus, & totius Cleri inferioris domus in Convocatione Anno Domini. 1571.



LIBER  
QUORUNDAM  
CANONUM  
DISCIPLINÆ  
Ecclesiæ Anglicanæ.

ANNO MDLXXI.

*De Episcopis.*  
*De Decanis Ecclesiarum.*  
*De Archidiaconis.*  
*De Cancellariis, &c.*  
*De Aedituis Ecclesiarum.*

*De Concionatoribus.*  
*De Residentia.*  
*De Pluralitatibus.*  
*De Ludimagistris.*  
*De Patronis, &c.*

L O N D I N I,  
*Apud Johannem Day. 1571.*





GEORGIUM

CANONICUM

Episcopus Anglicanus

ANNO DOMINI

Dei Gratia  
Dei Filius  
Dei Spiritus  
Dei Virtutibus

ET

Dei Gloria

## ¶ DE EPISCOPIS.

¶ *Sequuntur in hoc libello certi quidam articuli de sacro ministerio, & procuracione Ecclesiarum, in quos plene consensus est in Synodo a Domino Mathæo Archiepif. Cantuar. & totius Angliæ Primæ & Metropolitano, et reliquis omnibus ejus Provinciæ Episcopis, partim personaliter præsentibus, partim procuratoria manu subscribentibus in synodo inchoata Londini in æde Divi Pauli, tertio die Aprilis. 1571.*

**O**MNES EPISCOPI diligenter docebunt Evangelium, non tantum in Ecclesiis Cathedralibus quibus præfunt, sed etiam passim, per omnes Ecclesias suæ cujusque dioeceseos, ubi maxime putabunt expedire.

Imprimis autem cohortabuntur populum ad lectionem, & auditionem Sacrarum Scripturarum: utque statim temporibus conveniant ad suas quique Ecclesias, & diligenter, auscultent Sacris Concionatoribus, utque submitte & audiant pias preces, quæ a Ministro dicuntur, & una precentur ipsi & coelestium Mysteriorum, ut nunc in Ecclesiis nostris auctoritate, & jussu totius Regni legitime, & pie procurantur, sint participes.

Episcopus quisque ante Calendas Septembris proximas, advocabit ad se omnes publicos Concionatores, quicunque erunt in sua cujusque dioecesi, & ab illis repetet facultates concionandi, quas habent authentico sigillo consignatas, easque vel retinebit apud se vel extinguet. Deinde, delecta illorum prudenter facto, quoscunque ad illam tantam functionem, ætate, doctrina, judicio, innocentia, modestia, gravitate, pares invenerit, illis novas facultates ultro dabit: ita tamen ut prius subscribant articulis christianæ religionis publice in synodo approbatis) fidemque dent, se velle tueri, & defendere

doctrinam eam, quæ in illis continetur, ut consentientissimam veritati divini verbi.

Episcopus etiam atque etiam considerabit, quod genus hominum admittat in famulitium. Fit enim interdum, ubi hæc cautio & diligentia non adhibetur, ut homines impios & veræ religionis inimicos, & criminosos, & tota vita impuros, & sceleratos admittamus. Ex eo adversarius facile capiet maledicendi occasionem.

Episcoporum famuli in omni vestis genere, ira se modeste & compositè ornabunt, ut fratres suos, quos Paulus appellat domesticos fidei, non offendant.

Episcopus nemini posthac manum imponet, nisi instituto in bonis literis, vel in Academia, vel in inferiore aliqua schola: aut qui satis commode intelligat latinam linguam, & probe versatus sit in sacris literis: nec nisi attigerit ætatem illam legitimam, quæ statutis & legibus est constituta; nec nisi cujus vita et innocentia gravium, & piorum hominum, & Episcopo notorum fuerit testimonio commendata: nec si in agricultura, vel in vili aliquo & sedentario artificio fuerit educatus: nec nisi qui titulum (quem appellant) aliquem habeat, ut sit unde vitam tucatur, si Dei permisso, vel in cæcitatem, vel in gravem corporis infirmitatem, vel in morbum duxurnum incidat: nec nisi qui intra ipsius dioecesim sacro ministerio functurus sit, nec unquam nisi ubi sacrum aliquod ministerium in eadem dioecesi vacare contigerit. Neminem autem peregrinum, & ignotum vel ad sacerdotiorum provenus, vel ad Ecclesiasticum ministerium recipiet, nisi ab illo episcopo, e cujus dioecesi discessit, literas commendatitias, quas appellant dimissorias, secum afferat.

Episcopus præbendarum, & beneficiorum suorum proximas secundas aut tertias advocaciones, quas vocant, nulli dabit. Sunt enim & a bonis moribus, & a Christiana charitate alienæ: nec dimissiones tractuum, aut redditum cujusunque rectoriæ, aut Ecclesiastici beneficii quacunque ratione in plurimos annos confirmabit.

Episcopus neminem, qui se otioso nomine Lectorem vocet, & manus impositionem non acceperit in Ecclesiæ ministerio, versari patietur.

Quivis Archiepiscopus, & Episcopus habebit domi suæ sacra Biblia in amplissimo volumine, uti nuperrime *Londini* excusa sunt, & plenam illam historiam quæ inscribitur *Monumenta Martyrum*, & alios quosdam similes libros ad religionem appositos. Locentur autem isti libri, vel in aula, vel in grandi coenaculo, ut & ipsorum famulis, & advenis usui esse possint.

### ¶ Decani Ecclesiarum Cathedralium.

**E**osdem illos libros quos proxime diximus, Decanus quisque curabit emi, & locari in Ecclesia sua Cathedrali, ejusmodi in loco, ut a Vicariis & minoribus canonicis, & Ministris Ecclesiæ, & ab advenis, & peregrinis commode audiri, & legi possint.

Eosdem libros illos, Decanus & Primarius quisque residentiarius, quos appellant Ecclesiæ dignitates, ement suo quisque famulitio, eosque opportuno aliquo in loco, vel in aula, vel in coenaculo locabunt.

Decanus & Præbendarii diligenter docebunt sacrum Dei verbum, non tantum in Ecclesiis Cathedralibus ubi vivunt, sed etiam in aliis Ecclesiis in eadem dioecesi, maxime vero in illis locis, unde ipsis redditus annui, & stipendia suppeditantur. Quod nisi fecerint, pro Episcopi arbitrio puniantur.

Nullus nec Decanus, nec Archidiaconus, nec Residentarius, nec Præpositus, nec Custos, nec Præfectus, alicujus Collegii, aut Ecclesiæ Cathedralis, nec Præses, nec Rector, nec quisquam ex illo ordine, quocunque nomine censeatur, utetur posthac amictu illo quem appellant Graium Amicium, aut alia ulla veste simili superstitione contaminata. Sed in Ecclesiis quisque suis utentur tantum linea illa veste, quæ adhuc  
Re-

Regio mandato retinetur ) & Scholastica Epomide, quæ suo cuiusque Scholastico gradui & loco conveniat.

Quivis Decanus in singulos annos ad minimum quater residet in Ecclesia sua Cathedrali, ibique singulis huiusmodi vicibus mensem integrum ( si fieri potest ) docendo verbum Dei & hospitalitatem servando moram faciet, nisi forte gravibus, & urgentibus causis impediatur. Eas autem causas in singulas vices indicabit Episcopo suo. Ubi autem venerit, una cum Præbendis residentibus curabit, ut statuta illius Ecclesiæ, nisi contraria sint ( ut multa sunt ) verbo Dei, & statuta huius regni quæcunque sunt, quæ Ecclesiasticum ordinem attingunt, & sacræ Injunctiones, vel a Regia Majestate æditæ, vel ab Episcopo in visitationibus illius Ecclesiæ Cathedralis impositæ, diligenter observentur. Præterea Decanus, & residentiarii quantum maxime possint dabunt operam, ut minores Canonici, aut Vicarii & Ministri Ecclesiæ, ne ignavi, & inutiles vitam ducant in ocio, & illicitis lusibus se exerceant, adigantur ad studia Scripturarum, utque illorum quisque habeat novum Testamentum, non tantum Latino sermone scriptum, sed etiam Anglico.

Decanus & Residentarii curabunt, ne qua alia forma observetur in canendis aut dicendis sacris precibus, aut in administratione sacramentorum, præterquam quæ proposita, & præscripta est in libro publicarum precum : nec ullum admittent peregrinum ad habendam sacram concionem ad populum nisi ei, aut Regia Majestas, aut Archiepiscopus illius Provinciæ, aut illius dioeceseos Episcopus facultatem indulserit. Et si ejusmodi aliquis Concionator, ita vel a Regia Majestate, vel ab Archiepiscopo, vel ab Episcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam, & impiam, & pugnantem, vel cum sacro Dei verbo, vel cum articulis religionis nostræ approbatis in Synodo, haud dubie cum eodem verbo Dei consentientibus, vel cum libro publicarum precum: Decanus aut Residentarii primo quoque tempore indicabunt id Episcopo literis suis, & eorum aliquot qui concionantem audiverunt manu consignatis, ut ille statuatur quod videbitur. *Ar-*

## Archidiaconi.

**Q**uivis Archidiaconus habebit domi suæ, & alios libros, & nominatim eos, qui inscribuntur *Monumenta Martyrum*.

Archidiaconus qui vel jure communi, vel præscriptione habet potestatem visitandi, semel in singulos annos in persona sua, visitabit Provinciam suam, neque quenquam sibi substituet officialem, nisi qui in Academia fuerit educatus, & juri civili operam dederit, & annum ætatis vicesimum quartum compleverit, & non solum doctrina, sed etiam gravitate, & modestia par sit, obeundo illi muneri.

Archidiaconi, & illorum substituti, quos appellant officiales, in visitationibus suis vocabunt clerum ad rationem, quantum quisque promoverit in studio scripturarum, & quicumque ex illo ordine Magisterium Artium in Academiis non attigerint, illis proponent partem aliquam novi Testamenti memoriter edificandam, eosque in proxima synodo ad repetitionem adigent, & contumaces, & negligentes Episcopo indicabunt.

Peracta visitatione Archidiaconus significabit Episcopo, quos invenerit in quoque decanatu, ea doctrina, & judicio præditos ut digni sint qui pro concione doceant populum, & præsent aliis. Ex illis Episcopus potest delectum facere, quos velit esse Decanos rurales.

Archidiaconi in omnes delinquentes severe, & graviter animadvertent, neque connivebunt ad vitia, aut quenquam quem constat offendisse, impune abire patientur.

Archidiaconi curabunt, ut forensium suorum actorum memoriarum fideliter & tuto conserventur, & semel in singulos annos adferent ad Episcopum suum originalia exemplaria omnia Testamentorum, quæ coram ipsis anno superiori probata fuerint, ut ea in Episcopi registro asseruenter, copias autem illorum testamentorum ad usum suum ipsi sibi describant, si velint.

¶ *Cap.*



¶ *Cancellarii, Commissarii, Officiales.*

Quivis Cancellarius, Commissarius, & Officialis eri institutus in legibus Ecclesiasticis & civilibus, qui annum ætatis vicesimum sextum attigerit, & in scholis doctrinæ nomine gradum aliquem susceperit, & in forensibus causis mediocriter versatus fuerit, de cujus vita & moribus nullus sinister sermo audiat. Adhæc quivis horam, aut erit in sacro ministerio, aut si non erit, tamen animo toto & ferventi zelo erga religionem feretur, idque aperte & ingenuè præ se feret: & antequam in functionem ingrediatur, sacramento se obstringet, de autoritate & primatu Principis, atque etiam subscribat articulis de religione in Synodo Episcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commissarius, nec Officialis in cognitione causarum procedet usque ad ferendam sententiam excommunicationis nisi tantum in causis instantiarum. In correctionis negotiis, alia quidem facient omnia quæ de jure possunt, & solent fieri.

Excommunicationis autem sententiam deferent tantum ad Episcopum: eamque aut ipse per se pronuntiabit, aut gravi alicui viro in sacro ministerio constituto, pronuntiandum committer. Postquam autem sententiam tulerit, addet insuper commonendi populi, & terroris causa, formulam illam verborum, quæ postea suo loco subjicietur, atque etiam aliam formulam similem, quæ servanda sit in denuncianda ad populum excommunicatione, curabit describi, & mitti ad singulos Ecclesiarum præfectos, ut habeant quo utantur, si usus postulet. Commutationem autem injunctæ poenitentiae, nec Cancellarius faciet, nec Archidiaconus, nec Officialis, nec Commissarius. Ea potestas multis gravibus de causis Episcopo soli reservabitur, aut si quem alium, Episcopus ad eum usum speciali mandato designabit.

Ecclesiasticus Judex cujusunque loci aut ordinis, neminem

excommunicatum absolvet Domi suæ, aut alioqui in privatis ædibus: sed tantum publice, & pro tribunali.

Cancellarii, Officiales, Commissarii, omnem adhibebunt diligentiam, ut cæteri omnes qui ipsorum jurisdictioni subjiuntur, officium faciant. Imprimis vero ut Rectores, Vicarii, & Ministri Ecclesiarum, studiose versenter in sacris literis, & sibi libros ordini & professioni suæ congruentes, comparent, ut quicumque ad Magisterium Artium non accesserit, emat sibi duos libros novi Testamenti alterum Latine translatus, alterum Anglice, ut illorum quisque memoriter ediscat eam pensam Scripturarum quæ illi vel ab Ecclesiastico Iudice ordinario, vel ab alio cujus fidem & industriam, Episcopus eligere maluerit, fuerit imposita: ut observent ordines & ritus descriptos in libro Publicarum precum, tam in legendis sacris Scripturis, & precibus dicendis, quam etiam in administratione Sacramentorum, ut neve detrahant aliquid, neve addant, neve de materia, neve de forma: ut honeste se gerant, & in gravi vestitu, in libello admonitionum proposito, modeste & decenter ambulent: utque si familiam habeant, & uxores non habeant, mulierem aliam domi suæ ne alant nisi aut matrem, aut sororem, aut neptem ex fratre aut sorore: quod si coelibes vivant & uxores non habeant, in taberna aut caupona cibum ne capiant, sed honesta aliqua in domo in eadem parochia, ubi sine suspitione possint vivere: ut ne ludant aleam, neve chartis, aut aliis improbatis lusibus se exercent: ut arcu tantum utantur & sagittis, idque animi causa, ut modeste, & in tempore, ne vel ab officio faciendo, vel a sacrarum Scripturarum studiis auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus uspiam interserviat, vel in capella, vel in oratorio, aut publicas preces dicat in cujusque privatis ædibus, nisi Episcopus illi autographo suo, & manus suæ subscriptione ejus rei potestatem fecerit: Neve Rector aut Vicarius, aut Parochus interserviat plusquam uni Ecclesiæ, aut Capellæ uno die.

Quivis Minister Ecclesiæ, antequam in sacram functionem ingrediaur, subscribet omnibus Articulis de Religione Christiana, in quos consensus est in Synodo: & publice ad populum, ubicunque Episcopus jussit, patefaciet conscientiam suam quid de illis Articulis, & universa doctrina sentiat. Semel autem receptus in sacrum ministerium, ab eo impoſterum non discedit, nec se aut vestitu, aut habitu, aut in ulla vitæ parte geret pro Laico.

Quivis Rector Ecclesiæ, Vicarius, aut Parochus, quotannis ante vicesimum diem a Paschate, exhibebit Episcopo, ejusve Cancellario aut Commissario, nomina & cognomina Parochianorum suorum tam marium quam sceminarum (eorum inquam) qui cum exegerint annum ætatis suæ decimum quartum, tamen ad sacrosanctam Communionem (ui statuti & legibus Ecclesiasticis hujus regni tenentur) non accesserint, quique subire examen Ecclesiastici ministri de ediscendo Catechismo, & articulis Christianæ religionis tractaverint: quique Parentes aut Domini, liberos aut famulos suos ad audiendam discendumque eundem illum Catechismum constitutis temporibus ad Ecclesiam mittere contempserint. Neminem autem patientur de sacro lavacro infante in suscipere, nisi qui ad mensam dominicam accesserit, & sanctorum mysteriorum particeps fuerit: ad mysteriorum autem Communionem neminem admitteat, qui Catechismum, & articulos fidei non dediderit.

Omnibus dominicis, & festis diebus, Rectores, Vicarii, & Parochi ita mature & convenienter captato tempore venient ad Ecclesias, ut Parochiani confectis rebus suis, cum liberis & famulis possint eodem occurrere. Ibi vero reverenter (uti par est) & pie peragent sacrum mysterium, ita clare, aperte, distincte, ut populus audire, & intelligere possit quid dicatur, & ex eo consolationem, & fructum capere. Eandem pietatem & reverentiam in sacrosanctis etiam mysteriis retinebunt, modo ne ad superstitionem, aut adorationem, aut idolatricum cultum vergant. Quod si tempore  
sacra

sacrae Communionis nulla erit concio de scripto & e pulpito pronunciabunt unam aliquam, aut aliam ex illis hemiliis, quas jam antea publicavimus in illum usum. Interim cohortabuntur populum, ut diligenter veniant ad Ecclesias, ut quae legantur, quaeque dicantur attente audiant, utque se toto illo tempore reverenter, & modeste gerant. Et ne piorum animi, insolentia & irreligiosa levitate offendantur, curabunt ne juvenes, praesertim rustici, quorum ingenia procliviora fere sunt ad neglectum pietatis, & nequitiam: neve pulsent campanas, neve per templum obambulent, neve inter se otiose colloquantur, neve aut risu, aut strepitu, aut scurrilibus ineptiis, vel ministrum impedian, vel offendant populum.

Admonebunt populum, ut frequentius accedant ad sacram communionem, utque jam antea tota mente (uti par est) sese praeparent. Et ut omnes intelligant quid debeant Deo oprimo maximo, quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magistratibus: quid fratribus suis: quid populo Dei, omnibus dominicis & festis diebus statim a meridie praesto erunt in templis, ibique minimum ad duas horas legent, & docebunt Catechismum, & in eo instituent omnes suos omnium aetatum, atque ordinum, non tantum puellas aut pueros, sed etiam si opus erit grandiores. Imprimis vero admonebunt adolescentes & juvenes, non tantum mares, sed etiam foeminas, cautum esse legibus, ne quis illorum vel accedat ad sacram Communionem, vel contrahat nuptias, vel infantem e sacro fonte suscipiat, nisi antea didicerit rudimenta religionis Christianae & possit ad omnes partes Catechismi convenienter, & dextre respondere.

Quod si Rectores, Vicarii, Parochi, vel concionari non possint, vel facultatem concionandi ab Episcopo non acceperint, tamen docebunt pueros prima elementa legere, scribere, noscere officium suum, quid debeant Deo, quid parentibus, quidque aliis: & si quos ex illis viderint ea esse indole, ut possint institutione, atque cultu ad literarum cognitionem

pervenire hortabuntur parentes, ut eos deducant ad Scholam, ut imbuti bonis disciplinis possint aliquando idonei esse ad sacrum Dei optimi maximi Ministerium; quos autem hebetiores, & ingenio a literis alieniore esse senserint, ut eos curent, vel ad alias artes, vel etiam ad opus rusticum ablegari.

Admonebunt etiam Parochianos suos magnis & gravibus de causis, constitutum esse in Synodo a Reverendissimo Patre, Domino Mathæo Archiepiscopo Cantuar. & aliis Episcopis, ne liberi contrahant Matrimonium sine consensu parentum, neve juvenis contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neve Puella ante decimum quartum.

¶ *Æditui Ecclesiarum & alii selecti viri.*

**Æ**ditui pro consuetudine suæ quique Parochiæ, Parochianorum suorum, & ecclesiastici sui ministri suffragiis, eligentur: alioqui æditui non erunt: nec amplius quam unum annum durabunt in illo munere, nisi forte iterum eligantur. Omnes autem Æditui semel in singulos annos reddent justam rationem earum pecuniarum, quæ in suas manus pervenerunt: atque etiam indicabunt particulatim quos sumptus fecerint in facta testæ & usum Ecclesiæ. Postremo vero discedentes ab officio, quicquid pecuniarum, aliarumque Ecclesiasticarum rerum supererit, & in ipsorum erit potestate, id omne bona fide tradent Parochianis, ut ab illis rursus tradi possit proximis ædituis.

Æditu curabunt ut Ecclesiæ, plumbo, tegula materia, vitro, diligenter & probe reficiantur, ne vel minister, vel populus, aut in sacro ministerio & cultu Dei, aut in coelestium mysteriorum tractatione, aut in habenda & audienda communionem, coeli injuriis quatiatur. Imprimis autem operam dabunt, ut in omni Ecclesiastico conventu pax quam maxime conservetur & in omnibus Episcoporum atque Archidiaconorum visitationibus, fideliter & nominatim detegant, atque indicabunt eos omnes qui sese in Ecclesia immodeste gesserint,

rint, quique vel intempeſtiva pulſatione campanarum, vel ambulationibus, vel colloquio & ſtrepitu, miniſtrum aut conſcionatorem impederint.

Aeditui curabunt ut ædes ſacræ, munde & ſanctè conſerventer, ne cuiquam vel pulvere, vel ramentis, vel ſordibus, moveant naſeam. Curabunt etiam ut ſacra Biblia ſint in ſingulis Eccleſiis in ampliffimo volumine (ſi commode fieri poſſit) qualia nunc nuper Londini excuſa ſunt, ut liber publicarum precum, ut ſacræ homiliæ, utque homiliæ, que nuper ſcriptæ ſunt contra rebellionem, ſint in ſingulis Eccleſiis. Hos libros quam maxime integros & mundos eſſe convenit: Laceros autem aut ſordidos nullo modo, ne populo ſaſtidium, & contemptum pariant. Curabunt menſam ex aſſeribus compoſite junctam, quæ adminiſtrationi ſacro ſanctæ communionis inſerviat: & mundum tapetum, qui illam contegat: & ſuggeſtum commodum, unde cæleſtis doctrina publicetur. Curabunt inſuper ut omnia illa ſolaria, in quibus cruceſ lignæ aliquando proſtabant, & aliæ reliquæ ſuperſtitionis prorſus e medio auferantur, utque templorum parietes nova fidelia inducantur, & lectiſſimis ſanctarum ſcripturarum ſententiis illuſtrentur. Ut illarum lectione & admonitu, populus poſſit ad pietatem commoveri. Poſtremo curabunt ut in ſingulis Eccleſiis ſit ſacer fons, non pelvis, in quo baptiſmus miniſtretur, iſque ut decenter & munde conſervetur.

Admonebunt etiam Caupones, & Tabernarios, qui vendunt edulia, ne quem in cauponam, aut tabernam ſuam recipiant toto illo tempore, quo aut habebitur concio, aut ſacrum miniſterium peragetur. Quod ſi quis per contemptum, & contumaciam contra fecerit, & illum ipſum, & eos quos ad ſe receperit, nominatim in proxima viſitatione indicabunt. Si quis vel aperto adulterio; vel ſupro, vel inceſtu, vel ebrietate, vel jurandi conſuetudine, vel lenocinio, vel uſura, vel alia de muni quacunque impuritate vitæ, & nequitia, fratres offenderit, illos aeditui amice, & fraterne admonebunt, ut reſpiciant. Quod niſi fecerint, indicabunt eos  
nominatim



nominatim vel Rectori, vel Vicario, vel Parocho, ut ab illis asperius, & vehementius admoneantur, & si pertexerint, tantisper dum redeant ad sanitatem, a sacra communione arceantur. Utque qui incontinenter, & laxè vivunt, pro meritis suis legum severitate castigentur. Idem ædii eosdem illos adulteros, fornicarios, incestos, ebriosos, juratores, lenones, usurarios, in Episcoporum & Archidiaconorum visitationibus patefacient.

Ædii convivia, symposia, coenas, & invitationes publicas in templis celebrari non patientur: nec campanas superstitiose pulsari, vel in vigilia animarum, vel postridie omnium sanctorum, qui dies non ita pridem genii mortuorum saccerat, nec omnino unquam, ubi pulsandi consuetudo ad superstitionem videbitur inclinare. Illis autem tantum temporibus pulsari permittent, quæ in libello admonitionum descripta sunt, & ad eundem tantum usum, eodemque tantum modo.

Nundinas, & mercatus publicos celebrare, & fontes sententia iudicis condemnatos, neci dedere, & supplicio afficere diebus dominicis non licebit.

Non patientur ut quisquam ex circumforaneis istis tenuibus, & sordidis mercatoribus, qui aciculas & ligulas, & crepundia, & res viles & minutas circumferunt ac diltrahunt, quos pedarios, aut pedularios appellant, proponant merces suas vel in cœmeteriis, vel in porticibus ecclesiarum, aut uspiam alibi diebus festis, aut dominicis, interim dum peragitur pars aliqua sacri ministerii, aut habetur sacra concio; nec ut mendici aut errones, quibus nulla est certa sedes, toto illo sacrorum aut concionum tempore, hæreant in cœmeterio, vel in porticu sed mandabunt, ut aut ingrediantur, aut discedant.

Observabunt etiam atque inquirent diligenter ecqui ex Parochianis, temporibus lege constitutis, aut non veniant ad ecclesias, aut tardius & negligentius veniant. Quosque invenerint deliquisse, in eos ex legum præscripto animadvertent. Observabunt etiam, ecquid omnes ac singuli Parochiani toties  
acce-

accedant ad ſacram communionem in ſingulos annos, quoties leges & ſtatura jubent, ecqui etiam peregrini atque advenæ ex aliis Parochiis, frequentius & uſitatus veniant ad eccleſiam ſuam, illoſque Parocho ſuo indicabunt, ne illos ſorte recipiat ad ſacram communionem inter alios, ſed ad ſuos potius Parachos rejiciat.

Nullum nec Rectorem, nec Vicarium recipient ad miniſterium eccleſiæ ſuæ, niſi quem Episcopus inſtitutione ſua approbaverit, & in poſſeſſionem illius eccleſiæ mandato ſuo miſſerit. Nec Parochum recipient niſi literis & ſigillo episcopi, nominatim illi eccleſiæ commendatum. Quod ſi Rector, Vicarius, aut Parochus aliter ſe gerat in miniſterio ſuo obeundo aut quod male & obſcure, & conſuſe legat, aut quod ſolutius & laxius vivat, quam hominem par ſit ejus ordinis, & ex ea re gravis offenſio ſuſcipietur: Aeditui cum mature deferent ad episcopum, ut quam primum animadverſio aliqua, & vitii emendatio conſequatur.

Utque Episcopus intelligat, quæ conciones habitæ fuerint in ſingulis Eccleſiis ſuæ dioceſeos; Aeditui curabunt, ut nomina omnium Concionatorum qui ad ſe alicunde venerint, annotenter in libello quem habebunt paratum in eum uſum, utque in eodem libello concionator quiſque ſubſcribat nomen ſuum, & diem quo habuerit concionem, & ejus Episcopi nomen a quo acceperit concionandi poteſtatem.

Postremo Aeditui diligenter obſervari curabunt ea omnia, quæ ad ipſorum officia pertinebunt, quæque Regiis injunctionibus, & in libello admonitionum continentur, quæque vel ab Archiepiscopo, vel ab Episcopo in ſuis cujuſque viſitationibus ad uſum eccleſiarum proponenter. Quod ſi quis eos vel jurgiis petulanter infeſtetur, vel etiam in juſ trahat, quod officium fecerint, & errantes detexerint, id quoque; indicabunt episcopo, ut ejus opera & ſtudio facilius a moleſtia liberentur.

¶ *Concionatores.*

**N**emo nisi ab episcopo permissus in parochia sua publice prædicabit, nec posthac audebit concionari extra ministerium, & ecclesiam suam, nisi potestatem ita concionandi acceperit, vel a Regia Majestate per omnes regni partes, vel ab Archiepiscopo per provinciam, vel ab episcopo per diocesim. Nulla autem potestas concionandi firma erit impoſterum, aut auctoritatem aliquam obtinebit, nisi tantum quæ impetrata fuerit post ultimum diem Aprilis, qui fuit in An. 1571. Concionatores modeste & sobrii in omne vitæ parte sese gerent.

Imprimis vero videbunt, ne quid unquam doceant pro concione, quod a populo religioſe teneri & credi velint, nisi quod consentaneum sit doctrinæ veteris aut novi testamenti, quodque ex illa ipsa doctrina catholici patres, & veteres episcopi collegerint. Et quoniam articuli illi religionis christianæ in quos consensum est ab episcopis in legitima & sancta synodo, jussu atque auctoritate serenissimæ principis Elizabethæ convocata, & celebrata, haud dubie collecti sunt ex sacris libris veteris & novi testamenti, & cum cælesti doctrina, quæ in illis continetur, per omnia congruunt, quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiscoporum, episcoporum, presbyterorum, & diaconorum, nihil continent ab illa ipsa doctrina alienum, quicumque mittentur ad docendum populum, illorum articulorum auctoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Qui secus fecerit, & contraria doctrina populum turbaverit, excommunicabitur.

Inter concionandum utentur veste quam maxime modesta, & gravi, quæ deceat, atque ornet ministrum Dei, qualisque in libello admonitionum descripta est. Nec pecuniam pro concione, aut mercedem ullam exigent: sed victu tantum

tantum & simplici apparatu, & unius noctis hospitio contenti erunt.

Vanas & aniles opiniones, & hæreses, & errores Pontificios, a doctrina, & fide Christi abhorrentes, non docebunt : nec omnino quicquam, quo imperita multitudo, vel ad novitatis studium, vel ad contentionem inflammetur. Semper autem proponant ea, quæ ad ædificationem faciant, & auditores Christiana concordia, & charitate concilient.

¶ *Residentia.*

**A**bsentia Pastoris a dominico grege, et secuta illa negligentia, quam videmus in multis, et destitutio ministerii, est res et in se foeda, et odiosa in vulgus, et perniciofa Ecclesiæ Dei. Itaque hortamur omnes Pastores ecclesiarum in Domino Jesu, ut quam-primum redeant ad Parochias quique suas, et diligenter doceant Evangelium, et pro fructuum suorum ratione alant familiam, & hospitalitate juvent pauperes, ibique versentur in singulos annos, non minus quam sexaginta dies.

¶ *Pluralitas.*

**N**on licebit cuiquam cujuscunque sit gradus, aut ordinis, plusquam duo Ecclesiastica beneficia obtinere eodem tempore. Neque cuiquam omnino licebit obtinere duo beneficia ; si plusquam viginti sex milliaris distincta sint.

¶ *Ludimagistri.*

**N**on licebit cuiquam docere literas, et instituere pueros, nec publice in schola, nec privatim in cujuscunque ædibus, nisi quem Episcopus ejus dioceseos approbaverit, cuique sub authentico sigillo suo docendi potestatem fecerit. Hoc autem loco primariam nobilitatem

F

honoris

honoris causa excipimus. Episcopus autem nullum Ludimagistrum approbabit, nec illo munere dignum censebit, nisi quem suo iudicio doctum, & illo loco dignum invenerit, quemque de vita & moribus, & imprimis de religione viderit piorum hominum testimonio commendari.

Ludimagistri nullam docebunt grammaticam, nisi eam quam solam Regia Majestas per omne regnum in omnibus scholis legi mandavit; nec alium latinum Catechismum quam qui æditus est Anno. 1570. quem etiam Anglice rediditum, pueros, qui Latine nesciunt, docere volumus.

Alios autem libros docebunt, unde Latini Græcique sermonis copia & puritas addisci possit, & eos imprimis qui ad notitiam Christi, & pietatem faciant. Semel autem in singulos annos indicabunt Episcopo, quos habeant ex omni numero lectissimos, qui ea sint indole, eoque profectu in literis ut spes sit, vel ad functionem politicam, vel ad sacrum ministerium fore accommodos. Hac spe parentes inducti, eos libentius alent ad literas.

Imprimis vero ita instituent, & formabunt linguas puerorum, ut aperte, clare, distincteque pronuncient. Et quoties habebitur sacra concio, eos vel emittent, vel deducunt ad templum, ut statim a teneris incipiant erudiri ad pietatem, neve negligenter audierint, ubi redierint ad scholam, vocabunt singulos ad examen quid ex illa concione didicerint: quoque magis pueriles animi ad virtutem & industriam excitentur, otiosos & ignavos reprehendent, attentos & diligentes collaudabunt.

### ¶ *Patroni & Proprietarii.*

**E**piscopus graviter & studiose cohortabitur Patronos beneficiorum, ut cogitent necessitates Ecclesiæ, & ante oculos habeant ultimum illum diem, & iudicium, & tribunal Dei. Itaque ut neminem promoveant ad munus ecclesiasticum, nisi qui doctrina, iudicio, pietate, probitate

bitate vitæ, & innocentia possit onus tam grave sustinere, ut nihil in ea re nisi integre incorrupte & sincere faciant. Se enim usurum omnibus honestis & legitimis rationibus; ut verum possit inveniri. Quod si vel in ipsa præsentatione, vel etiam postea senserit corruptelam ullam, aut Simoniacum commercium, quocunque modo, quantumvis obscure, vel directe, vel indirecte, vel per ipsum, vel per alios intercessisse, ut ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuum perveniret, velle se facti nequitiam, & Simoniam publicare & palam facere, non tantum in Cathedrali Ecclesia, sed etiam alibi, ad illius probum, & dedecus sempiternum: & presbyterum quem ita nequiter præsentaverit, non tantum a sacerdotio, in quod mala fide ingressus sit, sed etiam ab omni ministerio, & a tota dioecesi remove.

Domina Regina humiliter & submisse roganda est, ut ratio aliqua ipsius permixta & jussu ineatur, ut in Ecclesiis, quæ ad illam proprietario jure pervenerunt, Cancelli quam primum reficiantur, ut annuum stipendium peragendo sacro ministerio, constituatur. Nunc enim multis in locis, & Cancelli fœdum in modum corruerunt, & ministerium Ecclesiæ propter stipendii vilitatem destituitur.

Episcopus curabit ut justum Inventarium, quodque vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectorem aliquam, aut Vicariam pertinent, ex præbitorum hominum inspectione sumatur, & in archia sua referatur, ad rei memoriam sempiternam.

Episcopus non patietur Procuratorem alicujus beneficii ullam habere potestatem in ministrum Dei, ut cum vel admittat, vel rejiciat. Neque minister minus a quoquam accipiet nomine stipendii, quam decem libras.

Omnia matrimonia, quæ uspiam contracta sunt intra gradus cognationis, aut affinitatis prohibitos in 18. Levitici, auctoritate Episcopi dissolventur: maxime vero, si quis, priore uxore demortua, ejus sororem uxorem duxerit: hic enim gra-



gradus communi doctorum virorum consensu & iudicio putatur in Levitico prohiberi.

Non licebit cuiquam matrimonium contrahere inter illos gradus, qui in tabula a reverendissimo patre Domino Archiepiscopo Cantuariensi, in eum usum scripta & publicata, prohibentur.

### Forma sententiæ excommunicationis.

**F**ratres, quoniam quicumque profitemur nomen Christi Jesu, sumus omnes membra ejusdem corporis, & par est, ut unum membrum alterius membri sensu, & dolore afficiatur: pra officii mei ratione, significo vobis, A. B. publice accusatum esse de adulterio, in quo, fama est, eum vixisse nequiter, & turpiter, cum ipsius dedecore, & infamia, & gravi offensione Ecclesiae Dei: & ea causa, ut infamis illa turpitudine supplicio aliquo afficeretur, ad Episcopi tribunal, vocatum esse. Et quoniam praedictus A. B. conscientia nequitiae suae, ad diem legitime dictum comparere contempsit, & se iustitiae contumaciter subduxit, & alios exemplo suo ad similem contumaciam animavit, idcirco hoc etiam vos insuper admonitos volo, Episcopum nostrum, nomine, atque auctoritate Dei optimi maximi excommunicasse illum ab omni societate Ecclesiae Dei, & tanquam membrum emortuum amputasse a Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discrimine animae suae. Divus Paulus admonitus instinctu divini spiritus, jubet ut talium hominum societatem, & contubernia fugiamus, ne participes simus ejusdem sceleris. Tamen, ut, Christiana charitas nos moneat, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoscat miseriam, & foeditatem vitae suae, & agat poenitentiam, & convertatur ad Deum, Deum enim noster est misericors, & potest lapsos etiam a morte revocare.

FINIS;

# CAPITULA

SIVE

## Constitutiones

ECCLESIASTICÆ,

PER

Archiepiscopum, Episcopos, & reliquum  
Clerum *Cantuariensis* Provinciæ,

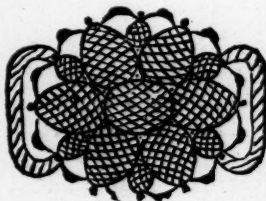
In Synodo inchoata *Londini* xxv die mensis *Oct.*

ANNO DOMINI *MDXCVII.*

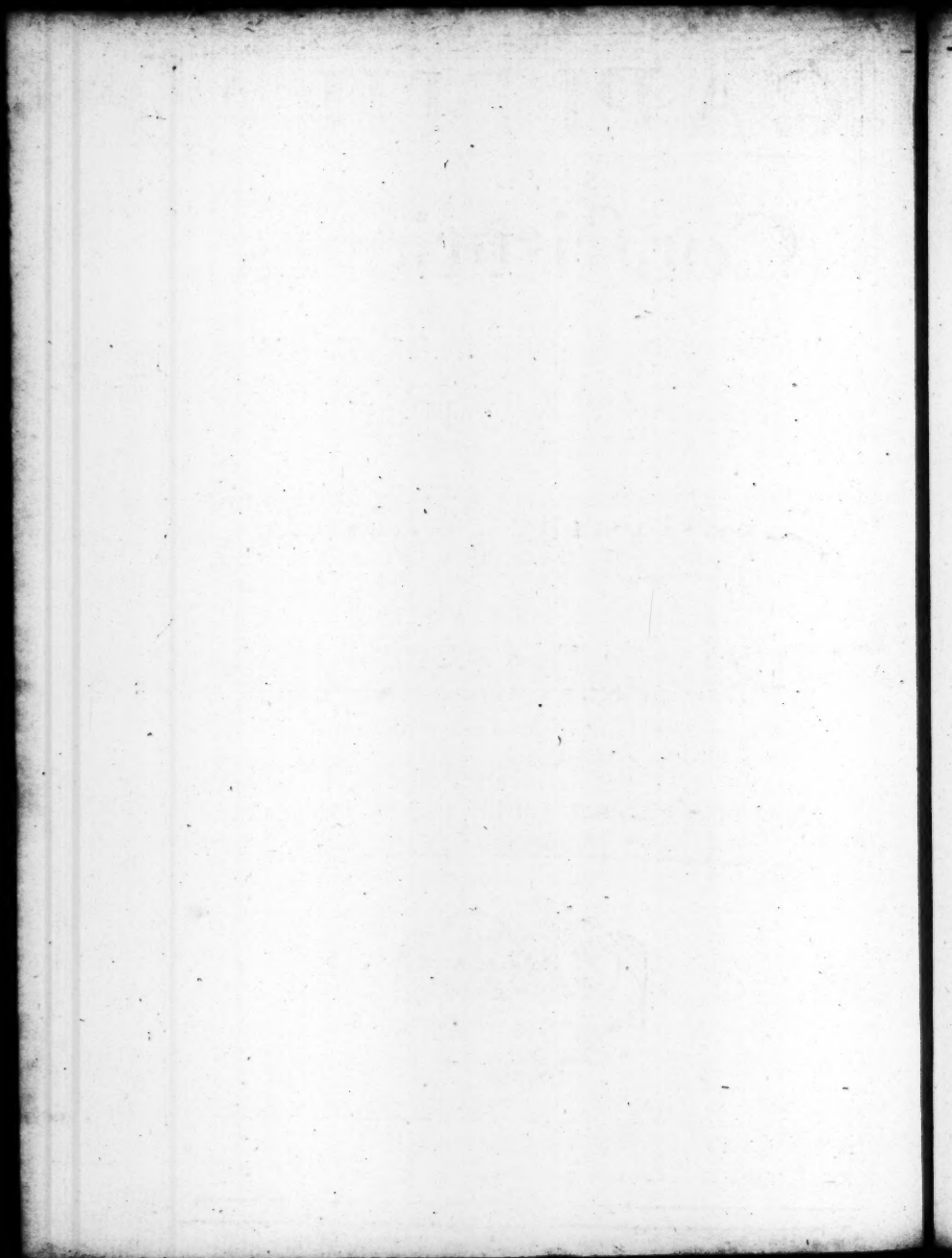
Regniq; serenissimæ in Christo Principis,  
DOMINÆ ELIZABETHÆ,

Dei Gratia *Angliæ, Franciæ & Hiberniæ* Reginæ,

Fidei Defensoris, &c. xxxix. congregatos tractatæ, ac  
postea per ipsam Regiam Majestatem approbatæ & confir-  
matæ, & utriusque Provinciæ, tam *CANTUARIENSI* quam  
*EBORACENSI* ut diligentius observentur, eadem Regia  
Authoritate sub magno Sigillo *Angliæ* promulgatæ.



*Londini*, Anno Domini *MDXCVII.*



*Ut homines idonei ad sacros ordines, & Beneficia ( uti vocant ) ecclesiastica admittantur.*

♦♦♦♦♦Rimo cautum est, ne quis posthac ad sacros ordines suscipiatur, qui non eodem quoque tempore præsentationem sui ipsius ad beneficium aliquod intra Dioccesim sive Jurisdictionem ejusdem Episcopi a quo sacros ordines petit, tunc vacans exhibuerit: Vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium attulerit de Ecclesia aliqua intra Dioccesim sive Jurisdictionem dicti Episcopi, in qua curam animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus: Vel saltem qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendum tunc etiam vacantem, non sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius dioccesi fuerit: nisi vel ex altera nostratum Academiarum prodierit: vel nisi literas ( ut loquuntur ) dimissorias ab Episcopo cujus Dioccesanus existit, attulerit, & vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem scholasticum suscepit: Vel saltem nisi rationem fidei suæ juxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeo ut sacrarum literarum testimonia, quibus eorundem articulorum veritas innititur, re-

citare etiam valeat : Ac ulterius, de vita sua laudabili, & morum integritate literas testimoniales sub Sigillo vel alicujus Collegii Cantabrigiensis aut Oxoniensis, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem Dominae Reginae conservandam assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem parociae, ubi per tres annos ante proxime elapsos commoratus est, exhibeat. Utque hi sacri ordines diebus tantummodo Dominicis, ac festivis, idque publice ac tempestive in ecclesia ubi Episcopus moram traxerit, conferantur : Provisio semper, ut utriusque Academiae Collegiorum Socii, qui suorum Collegiorum statutis ad sacros ordines intra certum tempus suscipiendos tenentur, hoc decreto ( quantum ad aetatem attinet ) non obligentur. Quod si vero aliquis Episcopus aliquem ad sacros ordines admiserit, qui praedictis qualitatibus non sit praeditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam praeterea poenam incurrat, quae de Jure in ejusmodi Episcopos qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Adhaec, ne quis Episcopus aliquem in beneficium ( uti vocant ) instituat, nisi qui praedictis conditionibus ornatus fuerit.

Si vero Curia de Arcubus aut Audientiae per viam duplicis querelae, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit : tunc licebit Archiepiscopo, vel auctoritate propria vel gratia speciali a Regia Majestate Impetrata, ejusmodi processus amputare, quo laudabilis Episcopi industria debitum ea ratione forniatur effectum.

Denique, ut quolibet anno ad festum Sancti Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium, quos in sacros ordines,  
vel

vel in aliqua Beneficia eodem anno præcedente promove-  
rit, ad Archiepiscopum transmittat.

*De Beneficiorum pluralitate cohibenda,*

**Q**UOD nemini in posterum facultas sive indulgentia  
concedatur de pluribus beneficiis simul retinendis, ni-  
si hujusmodi tantum, qui pro eruditione sua & maxi-  
me digni, & ad officium suum plenius præstandum maxime  
habiles & idonei censebuntur: Nimirum, ut is qui hujusmo-  
di facultate fruatur, sit ad minimum artium magister,  
& publicus ac idoneus verbi divini Concionator: Ita tamen  
ut idonea etiam cautione obstrictus teneatur, de personali  
sua residentia in singulis Beneficiis per bonam anni cujus-  
que partem faciendam, & quod ejusmodi Beneficia triginta  
milliarium spatio ad summum non distent abinvicem. De-  
nique quod idoneum Curatum habeat, qui plebem ejus  
Paroeciæ in qua non residebit, instituat ac informet, modo  
facultates ejusdem Beneficii talem commodè sustinere possit  
Archiepiscopo, vel ejus Diocæseos Episcopo videbuntur.

*Ut Beneficiati in suis Beneficiis Curatis hospi-  
taliatem exercent.*

**Q**UONIAM ecclesiarum Cathedralium Canonici sive  
Præbendarii ecclesiastica beneficia curata alibi sæpius  
possident, & tamen prætendentes se ratione Præben-  
darum suarum a residentia in Curatis Beneficiis liberos &  
immunes, ad Cathedrales convolant, ibique moram faci-  
unt longiorem: Unde nec curæ parochianorum illis com-  
missæ satis prospicitur, nec pauperes domi suæ ( sicuti dif-  
ficultas hujus temporis exigat ) aluntur atque sustentantur:  
Idcirco nos huic malo providere desiderantes, decernendum  
censemus, ut omnes & singuli Canonici sive Præbendarii  
qui



qui beneficia curata unum sive duo obtinet ( nec Residentiarii necessarii in suis ecclesiis Cathedralibus existunt ) ultra tempus quo in Cathedralibus residere tenentur, a Beneficiis suis Curatis pretextu præbendarum se non absentent: Et si aliqui eorum, qui ad necessariam residentiam in Ecclesiis Cathedralibus non tenentur, ultra tempus unius mensis aliquo anno, in Ecclesia illa Cathedrali moram traxerint, eos arctari volumus ad familiam in Beneficio suo Curato ( non obstante mora in Cathedrali ) alendam, & Hospitalitatem exercendam, toto reliquo tempore quo a Curato abluerint. Quod autem ad eos attinet, qui ad residentiam in ecclesiis Cathedralibus faciendam, per ordinationes illius Ecclesiæ obligantur, & communis dividentiae participes sunt, eos ita inter se anni tempora partiti volumus quoad residentiam in Cathedralibus habendam, ut eorum aliqui in Ecclesiis illis semper adsint, & personaliter resideant. Ac quo hæc omnia melius peragantur, Episcopi, vel alii ad quos per Ecclesiæ statuta vel ordinationes pertinet, in suis respective Ecclesiis diligenter providebunt.

*Ut Decani & Canonici in Ecclesiis Cathedralibus suis vicibus conciones habeant.*

Cum Beneficium propter Officium conferri debeat, & quum existimamus, ut Ecclesiarum Cathedralium Decani & Canonici omnes & singuli, qui in sacris ordinibus sunt constituti, & ad Conciones habendas in Ecclesiis suis Cathedralibus, de Jure, Statutis, Ordinationibus, aut laudabili consuetudine illius Ecclesiæ tenentur, in personis suis propriis eas præsent, nec vicaria in ea re operantur, nisi ex causa ægritudinis, aut alia legitima impediti, Concanonicum suum, vel alium in Theologia eruditum ac ad concionandum auctoritate sufficienti approbatum sua vice substituant. Quod si qui hujusmodi Decani aut

Ca-

Canonici officium ea in re neglexerint, per Episcopum vel eos ad quos jurisdictio pertinet, quoad se debite correxerint suspendantur.

*De moderandis indulgentiis pro celebratione matrimonii absque trina bannorum denunciatione.*

Quandoquidem honestæ, claræ, ac illustri conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ facultates sive Indulgentiæ de celebrando absque bannis matrimonio concedantur, nisi idonea cautio, prius sub hisce conditionibus inearur: nimirum, primo quod nullum postea constabit impedimentum præcontractus, consanguinitatis, affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione.

Secundo, quod eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut civili, de ejusmodi legitimo impedimento matrimonii inter hujusmodi personas contrahendi aut contracti: Ac tertio, quod ad nuptiarum solemnizationem non accedent, nisi assensu & expresso consensu parentum sive tutorum prius impetrato: Et ulterius quod matrimonii celebratio publice ac tempestive in facie Ecclesiæ fieri. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diocœsi imitanda proponetur.

Præterea adjiciendum putamus, ne cuiquam liceat Episcopalem dignitatem non obtinenti ( Commissario ad facultates, ac Vicariis generalibus Archiepiscopi & Episcoporum, sede plena: & sede vacante Custodibus Spiritua-

litatis

litatis ac Ordinariis, Episcopalem jurisdictionem de Jure exercentibus, in suis jurisdictionibus respective exceptis ) licentiam celebrandi matrimonia sine bannis concedere : Ea vero duntaxat per se, ac sub manuum suarum subscriptione, non per Depuratos aut Surrogatos suos, nec aliisquam suae jurisdictioni subditis concedatur. Nulli autem cujuscunque sexus, dignitatis aut ordinis ( in parentum seu gubernatorum cura & regimine exillenti ) concedatur, nisi prius constiterit de expresso consensu parentum vel gubernatorum suorum ( si forte parentes excefferint e vita ) itaque parentum significatione, aut gubernatorum Judici personaliter facta : vel Chirographis ipsorum, quibus fidem habendam esse non putamus, nisi per nuncios honestae conditionis & famae illae mitterantur, qui fidem faciant se de parentum aut gubernatorum manu Chirographa hujusmodi recepisse veris nominibus ac cognominibus per hujusmodi nuncios designandorum : Cujus Chirographi exhibitionis, ac Juramenti per nuncium praestiti actum conscribi volumus. Nec vero aliis concedantur hujusmodi indulgentiae, quam illustres & clarae conditionis hominibus, nisi urgens necessitas intercefferit, eaque Judici cognita fuerit.

Præterea in ipso dispensationis sive Licentiae tenore, Ecclesia habitationis sive commorationis alterius contrahentium, vel parentum & gubernatorum suorum exprimat, & tempus dici etiam congruum, nempe inter horas octavam & duodecimam ante meridiem assignetur.

Nec sine indulgentia a competente Judice concessa, Minister aliquis matrimonium celebret, nisi trina bannorum denunciatione ( per legitima intervalla ) interveniente, sub poena constitutionibus Provincialibus praescripta.

Provisio semper, quod quicumque contra hanc ordinationem deliquerit, ab executione officii per superiorem per sex integros menses suspendetur : & licentia hujusmodi viribus carebit, & pro nulla quoad poenam personis clandestinas nuptias celebrantibus imponendam habebitur.

*De Sententiis divortii non temere ferendis.*

**E**T quia matrimoniales causæ inter majores hucusque semper habitæ fuerunt : Idcirco cum de matrimoniis in Judiciis disceptatur, cautius agi oportet, præsertim vero cum matrimonium in Ecclesia solemnizatum, pretextu aliquo separari, vel nullum pronunciari postuletur, æquum igitur visum est.

Primum ut in hujusmodi divortiorum & nullitatis matrimonii processibus, deliberate procedatur, ac quantum fieri poterit, rei veritas, testium depositionibus, aliisque probationibus legitimis eruat, nec partium confessioni ( quæ in hiis causis sæpe fallax est ) temere confidatur.

Tum ut nullæ posthac sententiæ vel separationis a thoro & mensa, vel nullitatis matrimonii ferantur, nisi publice, ac pro tribunali, & de scientia & consensu vel Archiepiscopi, infra Provinciam suam, vel Episcopi infra propriam diocœsim, Decani de Arcubus, Judicis Audientiæ Cantuariensis, aut Vicariorum generalium, aliorumve Officialium principalium, vel sede vacante Custodum spiritualitatis, aut aliorum Ordinariorum, quibus de Jure competit in suis respectivè Jurisdictionibus ac Curiis, atque inter suæ jurisdictionis subditos tantum, Deinde ut in Sententiis quando ad separationem Thori & mensæ tantum interponuntur, monitio & prohibitio fiat, ut a partibus ab invicem segregatis caste vivatur, nec ad alias nuptias alterutra vivente convoletur : Denique quo postremum illud firmiter observetur, sententia separationis non antea pronunciabitur, quam qui eam postulaverint, cautionem fide jussoriam sufficientem interposuerint, se contra monitionem & prohibitionem nihil commissuros.

Judex autem qui sententiam separationis seu divortii tulerit, & præmissa omnia non præstiterit, per tres integros menses ab executione Officii sui per Diocœsanum suum suspendetur : Et sententia separationis contra formam præ-

dictam lata, pro nulla ad omnem Juris effectum habebitur, ac si compino lata non fuisset.

*De excessibus circa excommunicationem reformatis.*

**Q**uia Excommunicationis usus in Ecclesia perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideo absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus regni legum innovari vel alterari nequit: Nihilominus ut Excommunicatio (quæ autoritatis ac disciplinæ Ecclesiasticæ quasi nervus quidam, ac vinculum habenda est) ad pristinum suum usum, decus & dignitatem reducatur: Caustum est ut quotiescunque censura ista in immediatam poenam cujusvis notoriæ hæreseos, schismatis, symoniæ, perjurii, usuræ, incestus, adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum vel Præbendarium (modo sacris ordinibus & Ecclesiastica jurisdictione præditus fuerit) in propria persona pronunciabitur, una cum ejusmodi frequentia & assistentia quæ ad majorem rei autoritatem conciliandam conducere videbitur.

Denique quod unusquisque Vicarius generalis, Officialis, seu Commissarius, qui ordines Ecclesiasticos non suscepit eruditum aliquem Presbyterum sibi accerset & associabit, qui sufficienti autoritate vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est, ejusmodi excommunicationem per Ministrum Ecclesiæ denunciari, ita ipse Judex de absolutione ipsius rei post satisfactionem suam peractam, eundem Ministrum certiore faciet, qui eandem absolutionem populo publice denunciabit: ac interim quod

quod bene licebit, dicto ministro reum a sacris arcere & repellere, tanquam in Ecclesiam minime recipiendum, donec ejusmodi certificatorium ab ipso Judice exhibuerit.

*De Recusantibus, & aliis excommunicatis publice denunciandis.*

**C**urent Ordinarii locorum, ut tam excommunicati ex eo quod divinis precibus infra hoc regnum Angliæ publica autoritate stabilitis interesse pertinaciter recusaverint, quam ij etiam qui propter aliam quamcunque causam legitimam excommunicationis sententia innodati fuerint, nisi infra tres continuos menses post latam excommunicationis sententiam se emendaverint, & absolutionis beneficium obtinuerint, singulis sex mensibus sequentibus, in Ecclesia cum parochiali, tum etiam Cathedrali Diocesis in qua habitant, pro excommunicatis publice denuncientur. Teneantur etiam Ordinarii prædicti de præmissis omnibus & singulis quolibet anno infra Festa Sancti Michaelis & Natalis Domini, Archiepiscopum hujus Provinciæ in scriptis certiores facere.

*De moderanda solennis pœnitentiæ communitatione.*

**N**E qua fiat posthac solennis pœnitentiæ commutatio, nisi rarioribus gravioribusque de causis, atque adeo cum ipsi Episcopo constiterit, eam esse ad reum reconciliandum & reformandum saniozem & tutiorem rationem.

Deinde quod multa illa pecuniaria vel in relevamen pauperum ejusdem parœciæ, vel in alios pios usus erogetur, idque Ecclesiæ solenniter & fideliter approbetur & innotescat.

Quod si vero crimen fuerit notorium, ac publicum, Reus ipse vel in propria sua persona publice in Ecclesia pœnitentiam suam minime fictam profitendo, læsæ Ecclesiæ satisfaciet, vel Ecclesiæ minister in præsentia ipsius rei, palam e suggestu ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ respiscen-



tiæ Testimonium, quantam pecuniarum summam in usus supradictos erogandam reddiderit, denunciabit.

Quicumque vero absque Episcopi Diocœsani noticia poenitentiam commutaverit, aut pecuniam ratione commutationis hujusmodi solutam in alios usus quam supra est expressum converterit, vel aliter præsentem hanc constitutionem violaverit: Is ab executione Officii sui per eundem Diocœsanum per tres integros menses suspendetur.

*De Feodis quæ Officiariis Ecclesiasticis & eorum ministris debentur.*

**C**Autum insuper volumus, quod neque alia, neque majora Feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea, quæ incunte hoc regnum regia nunc Majestate percipi solebant: Quodque tabula quædam singulorum hujusmodi Feodorum summas continens, in quolibet Consistorio ante Festum Sancti Johannis Baptiste proxime venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Jam vero quia dubium esse potest, quænam certa Feoda pro singulis negotiis expediendis, in singulis respective foris Ecclesiasticis quadraginta abhinc annis percipiebantur, nisi quæ usus frequentior succedentibus ab eo tempore annis monstraverit, atque approbaverit: Ideo decernendum putamus ut citra ultimum diem mensis Maii proxime sequentem Episcopus quilibet, vel sede aliqua Episcopali vacante, Custos spiritualitatis ibidem curet, tabulam manu Jus dicentis ejusque registratorii subscriptam publice figi, vel in loco quolibet ubi Jus ab illo dicetur, vel alias publice in ejusdem jurisdictionis Archivo, ita ut quivis ejusdem tabulæ inspiciendæ facultatem habeat: Quæ quidem tabula in se continebit separatas summas singulorum Feodorum, quæ tam a Judice, quam a singulis aliis

liis Officiariis ac ministris ejusdem Curiae frequentius ac usitatus ab initio regni dictae Serenissimae Reginae usque ad decimum octavum Majestatis suae annum percipi consueverunt: Curabit praeterea quilibet Episcopus, vel sede vacante Custos spiritualitatis, ut quilibet Judex hujusmodi citra ultimum diem praetati mensis Maii Episcopo suo, vel Custodi spiritualitatis fidele & authenticum exemplar tabulae Feodorum praemissorum in Archivis Episcopi custodiendum tradat: Qui vero contra fecerit, is ab executione officii sui per Ordinarium suum immediate superiorem eo usque suspendetur, donec praemissa modo & forma superius specificatis perfectionem perierit.

Quorum omnium exemplarium, singuli Episcopi Provinciae Cantuariensis vel Custodes spiritualitatis, fidele & authenticum Instrumentum in pergameni conscriptum, ad Archiepiscopum citra ultimum diem mensis Octobris proxime futurum transmittent.

Poenam vero cujusque Officiarii, ac Ministri majora Feoda quam quae in hujusmodi tabulis respective exprimentur percipientis, suspensio erit per sex menses ab executione officii sui per Ordinarium suum infligenda, vel Ordinario negligente aut id facere omittente, per Archiepiscopum, qui alium delinquentis loco interim deputabit.

Provisio semper, quod si alicubi dubium fuerit quae Feoda usque ad praedictum decimum octavum regiae Majestatis annum usitatissime percepta fuerint: Tum ea Feoda pro legitimis habebuntur quae per Archiepiscopum Cantuariensem sub manus suae subscriptione approbabitur: nisi statuta hujus regni Angliae jam antea aedicta, alia in quocunque casu Feoda expresse praestituerint.

Provisio insuper, quod neque Archiepiscopo neque Episcopo, vel directe, vel in directe aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub poena Juris.

*De excessibus Apparitorum reformandis.*

**P**Ræterea quoniam excessibus & gravaminibus quæ per Apparitores inferri dicuntur, remedium cupimus adhibere oportunitate, videtur ut Apparitorum multitudo, quantum fieri poterit, restringatur; non igitur licebit Episcopis vel Archidiaconis, eorumve Vicariis seu Officialibus, aliisque inferioribus Ordinariis deputare & habere plures Apparitores, jurisdictionibus suis respective inservientes, quam ante viginti annos præteritos, vel ipsi vel prædecessores sui habere consueverunt, qui omnes per se suum fideliter exequuntur officium, Nec per nuncios aut substitutos quocunque quæsito colore, sua vice mandatorum executiones demandent, aut permittant, nisi ex causa ab ordinario illius loci prius cognita & approbata. Tam ut promotorum Officii, vel denunciatorum personas omnino non sustineant, Feoda ampliora vel majora, quam quæ his constitutionibus superius statuuntur, non exigant.

Quod si plures quam superius est expressum deputati, vel illorum aliqui præmissa violaverint, deputantes si Episcopi existant, moniti per superiorem supernumerarios dimittant. Inferiores vero Episcopis Ordinarii, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint, deputati autem ipsi ab Apparitorum Officio moveantur perpetuo: Et si amoris non desistant, tanquam contumaces Canonicis censuris coerceantur.

Præterea in causis Officii & correctionis, ne quæ fiant Citationes generales (quæ vulgo *Quorum nomina* dicuntur) nisi partes citandæ veris nominibus expressis per registrarium in ipsa schedula citationi annexa, & sigillo munita scribantur: eademque schedula jus dicentis manu subscribatur, sub poena coercionis ecclesiasticæ per Diocesanos delinquenti infligenda.

*De Registris in Ecclesiis salve Custodiæ committendis.*

**E**T quia Registra in ecclesiis (quorum permagnus usus est) fideliter volumus custodiri: Primum statuendum putamus, ut in singulis visitationibus admoneantur ministri, & oeconomi ecclesiarum de injunctionibus regis ea in re diligentius observandis.

Deinde ut libri ad hunc usum destinati, quo tutius reservari & ad posteritatis memoriam propagari possint, ex pergameno sumptibus parochianorum in posterum conficiantur: hisque non modo ex veteribus libris cartaceis transumpta nomina eorum, qui regnante serenissima Domina nostra *Elizabetha*, aut baptismatis aqua abluti, aut matrimonio copulati, aut ecclesiasticæ sepulturæ Beneficio affecti sint, suo ordine sumptibus parochianorum inscribantur: Sed eorum etiam, qui in posterum baptizati, vel matrimonio conjuncti aut sepulti fuerint.

Ac ne quid vel dolo commissum, vel omissum negligeret redarguatur, Quæ per singulas hebdomadas in hisce libris inscripta nomina fuerint, ea singulis diebus Dominicis post preces matutinas aut vespertinas finitas, aperte ac distincte per ministrum legantur, die ac mense quibus singula gesta sunt sigillatim adjectis.

Postquam autem paginam aliquam integram multorum nominum inscriptio compleverit, tum ministri, tum Gardianorum ipsius parochiæ subscriptionibus volumus eam communiri.

Idemque in transumptis ex veteribus libris cartaceis, paginis singulis fieri, sed diligenti, ac fideli prius habita collatione: neque vero in unius cujusquam custodia librum illum, sed in Cista publica, eaque trifariam obserata reservandum putamus, ita ut neque sine ministro Gardiani, nec sine utrisque Gardianis minister quicquam possit innovare.

Postremum est, ut exemplar quotannis cujusque anni auctæ nominum inscriptionis ad Episcopi Diocæsani registrum per Gardianos infra mensem post Festum Paschatis transmittatur,

mittatur, & sine feodo ullo recipiatur, atque in Archiv<sup>is</sup>  
Episcopi fideliter custodiatur.

Quicumque vero in præmissis eorumve aliquo deliquerit,  
is ut delicti qualitas Jusque postulaverit puniatur.

**Q**Uæ omnia Capitula sive Constitutiones, omniaque  
& singula in eisdem contenta, Regia Majestas per  
suas Literas Patentes gerentes dat. apud West-  
monasterium decimo octavo die Januarii, anno reg-  
ni sui quadragesimo, ratificavit, confirmavit ac stabilivit,  
ipsaque ab omnibus regni sui subditis utriusque Provinciæ,  
Cantuariensis & Eboracensis, quatenus eorum aliquem con-  
cernunt, diligenter exequenda, ac observanda autoritate sua  
regia proposuit, promulgavit, & per easdem Literas Paten-  
tes sic per eos observari præcepit, injunxit & mandavit,  
prout in eisdem literis Patentibus Sigillo magno Angliæ si-  
gillatis plenius liquet & apparet.

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Exem-

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# EXEMPLARIA Licentiæ

SCU FACULTATIS Matrimonii,  
absque trina Bannorum promulgatione cele-  
brandi in singulis Episcopatibus observanda.

Licentia ubi uterque vel alter contrahentium sub  
parentum vel gubernatorum potestate existit.

**R** Permissione divina L. Episcopus : Di-  
lectis nobis in Christo D. C. Parochia  
de B, filio naturali & legitimo I. C. Pa-  
rochia de F. generoso, & N. O. puellæ, filia  
naturali & legitima B. O. Parochia de M. no-  
strarum L. Diocæseos & Jurisdictionis, salu-  
tem : cum vos ( uti asseritur ) ad solemnizati-  
onem matrimonii veri & legitimi de expresso con-  
sensu & assensu parentum & gubernatorum  
vestrorum, ac utriusque vestrum procedere decre-  
veritis : Illudque in facie Ecclesiæ cum ea qua  
feri poterit matura celeritate solemnizari face-  
re & obtinere magnopere desideretis : Nos vo-  
lentes ut honesta hæc vestra desideria debitum ce-  
lerius consequantur effectum : Ut igitur matri-  
monium hujusmodi in Ecclesia de F. ( expri-  
mendo Ecclesiam alterius contrahentium, vel



parentum aut gubernatorum suorum ) per  
 Rectorem, Vicarium seu Curatum ejusdem Ec-  
 clesie Bannis matrimonialibus unica vice tem-  
 pore solemnizationis ejusdem matrimonii ( uti  
 moris est ) publice editis, libere & licite sole-  
 mizari, facere, & obtinere, possitis & valeatis,  
 post cautionem fidejussoriam sufficientem ex  
 parte vestra interpositam, juxta Constitutiones  
 auctoritate Regia nuper editas : Dummodo vobis  
 ratione consanguinitatis, affinitatis, præcon-  
 tractus, vel alterius causæ cujuscunque de Jure  
 prohibita nullum legitimum in ea parte obste-  
 rit impedimentum, nec ulla lis, controversia, seu  
 querela mota sit vel pendeat coram aliquo Ju-  
 dice Ecclesiastico vel civili de matrimonio aliquo  
 contracto vel allegato cum alterutro vestrum, &  
 Ministro ecclesie prædictæ prius constiterit, vos  
 ad hujusmodi matrimonii celebrationem accedere  
 de & cum expresso consensu parentum vel gu-  
 bernatorum vestrorum, ac modo matrimonii hu-  
 jusmodi celebratio publice in ecclesia de F. prædicta  
 fiat inter horas octavam & duodecimam anteme-  
 ridianas, absque tamen prejudicio Ministri eccle-  
 siæ de M. ubi dicta N. O. Parochiana existit,  
 Licentiam & Facultatem tam vobis contrahenti-  
 bus, quam Rectori, Vicario aut Curato Ecclesie  
 prædictæ designatæ matrimonium hujusmodi inter  
 vos solemnizandi sub modo et forma superius  
 spe-

specificatis, juxta ritus Libri Publicarum Precum  
 autoritate Parliamenti in ea parte editi & stabi-  
 liti, nec non omnibus aliis Christi fidelibus eidem  
 solemnizationi interessendi, ex certis causis legi-  
 timis & rationalibus per nos approbatis, quate-  
 nus in nobis est, & Jura regni patiuntur in hac  
 parte, benigne concedimus & impertimur per prae-  
 sentes.

Proviso semper, quod si alteruter vestrum cla-  
 rioris aut illustrioris conditionis sit quam nobis  
 suggestum est, & quam ex cognomine et addita-  
 mento in hiis literis insertis colligi facile potest,  
 aut si aliqua fraus in posterum appareat vel fal-  
 sitatis nobis suggestæ, vel suppressæ veritatis  
 tempore hujus Licentiæ obtentæ: Tunc hæc Li-  
 centia nostra irrita sit ad omnem Juris effectum  
 ac si omnino concessa non fuisset: Et eo casu in-  
 hibemus quibuscvis Ministris (modo permissorum  
 aliquod eis innotuerit) ne ad solemnizationem  
 dicti matrimonii procedant, nisi nobis, aut Vica-  
 rio nostro in spiritualibus Generali prius consul-  
 tis: In cujus rei testimonium, &c.

The Minister shall not solemnize this marriage,  
 without the consent of their Parents or Go-  
 vernours, who are hereby licensed to marry.

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**S**I utraque pars contrahens in viduitate existens ad secundas nuptias conuolare facultatem petat, tum omnes clausulae parentum consensum requirentes omitti possunt, sed Parochia utriusque contrahentis in Licentia exprimenda sunt, ac Parochia ubi matrimonium celebrabitur, designanda.

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LONDINI, Anno Domini. 1597.

1597.

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